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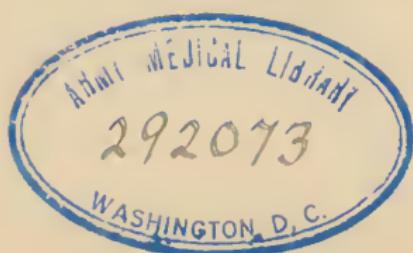
IN HEALTH.

BY
DR. A. J. INGERSOLL.

"BELOVED, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."—III. JOHN 2.

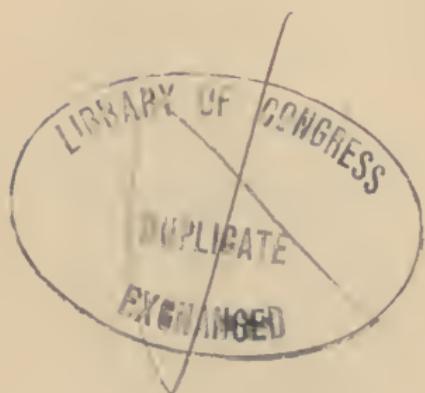
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BY
A. J. INGERSOLL



PREFACE.

THE ideas contained in this book are the result of my own experience. I have been repeatedly urged by my friends to give them to the public; but, while my desire to do so has been great, I have been prevented by the consciousness of inability as a writer. This consideration has been finally overbalanced by the wish that others might be benefited by the truth which I have experienced.

Through trust in God to keep my sexual nature from temptation I became a Christian; this led me to believe that Christians should commit that nature to Christ; and it is this belief, or, in other words, my conviction

of the influence Christ will exert over sexual life, if it is committed to Him, which has induced me to present this book to the public.

Sexual life is universally believed to be the life of the sexual organs alone; with this idea, all thoughts and feelings in regard to it congest the organs, and result in lust, and the conclusion follows that sexual life is animal, and must perish with the body.

In these pages I present an entirely different view of sexual life. I believe it to be not only the life which brought us into existence, but the life of the whole body; and although it now holds a low and despised place, I know that Christ is able to redeem it, and beget in us Divine love and reverence for it.

As proofs of the power of Christ to heal the body through the commitment of the sexual life to Him, a few cases have been selected from the thousands of patients who have been under my care during the past twenty years.

A book written by one who has the dis-

position and capacity to express the opinions of the majority, will be read with avidity. To have ideas thus confirmed is more pleasing than profitable. It is only by presenting new thoughts to my readers that I can hope to be of use to them.

“Very ready are we to say of a book, ‘How good this is—that’s exactly what I think!’ But the right feeling is, ‘How strange that is! I never thought of that before, and yet I see it is true; or if I do not now, I hope I shall some day.’ But whether thus submissively or not, at least be sure that you go to the author to get at *his* meaning, not to find yours. Judge it afterwards, if you think yourself qualified to do so, but ascertain it first. And be sure also, if the author is worth anything, that you will not get at his meaning all at once;—nay, that at his whole meaning you will not for a long time arrive in any wise. Not that he does not say what he means, and in strong words, too; but he cannot say it all.” * * *

“So far as he knows, no one has yet said it; so far as he knows no one else can say it. He is bound to say it, clearly and melodiously if he may; clearly, at all events. In the sum of his life he finds this to be the thing or group of things manifest to him;—this the piece of true knowledge, or sight, which his share of sunshine and earth has permitted him to seize. He would fain set it down forever; engrave it on rock, if he could; saying, ‘this is the best of me; this if anything of mine, is worth your memory.’ That is his ‘writing;’ it is, in his small human way, and with whatever degree of true inspiration is in him, his inscription, or scripture.”¹

I would ask the reader to excuse repetitions, as I could not avoid them and still convey my meaning.

The truths contained in this book, theoretically considered, will be of no value. Spiritual light becomes greater in service, not

¹ “Sesame and Lilies.”—RUSKIN.

in speculation. I hope to serve mankind by turning their thoughts to a neglected but all-important subject, but they can only know the truth of my statements by looking to "Him who giveth the increase."

CORNING, N. Y., *February, 1877.*

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CHAPTER I.

THE SECOND BIRTH.

“Marvel not that I said unto thee, Ye must be born again.”—JOHN III. 7.

I.

THE SECOND BIRTH.

“Marvel not that I said unto thee, Ye must be born again.”
JOHN III. 7.

FROM my earliest recollection a desire to comprehend human life possessed me. At the age of twenty-four I resolved to be a Christian, and entered upon a course of study with the intention of preparing for the ministry. In “Paley’s Theology” I found and believed the assertion that a design must have a designer; as I could not comprehend who was the designer of God, my reason opposed God’s revelation of Himself within me and gained control over my feelings, until the influences of the Holy Spirit were so weakened that I came to disbelieve every-

thing which my unregenerated rational nature could not understand, and my purpose of becoming a minister was abandoned.

I then became desirous to be of service to the sick. When I thought I had sufficient knowledge for practical use, the fear of the temptation to which a physician is liable in treating the opposite sex, led me to seek for something on which to rely to keep me from yielding to it. At this time I was called an infidel. I believed in universal salvation, and attended church only to criticise. I did not believe in Christ, nor that the Bible was the word of God, but believed that there was a God, and something within seemed to assure me that He would protect me, if I would trust my sexual nature to his care. I did so, and His promise was fulfilled.

In 1855, I left New York for Virginia, to treat the yellow fever. During my journey I felt the influence of the Holy Spirit urging me to prepare for death. I regarded it as a warning from my Creator, but my rea-

son, not being under the control of Christ's love, did not yield to it.

On my return I stopped in Philadelphia, and began to investigate modern spiritualism, in the hope of releasing people from its influence. With this purpose I attended spiritualistic meetings, and lectured on the means of obtaining health. Investigation convinced me that spiritualism is evil; and that magnetism and mesmerism, although of some use to the body, are very dangerous to the soul.

At the close of my second lecture two young men wished to know what was their disease. I told them they were spiritual mediums, tormented day and night. They said this was true; and one desired me to cure him. I assured him I could not. "Why not? you know what my trouble is," he said. I replied, "I am seeking the remedy, but have not found it." He then asked what he should do. I told him he had forsaken God, and must seek through the second birth sal-

vation of Christ, for He alone was able to save. I was thoroughly orthodox and sincere while conversing with the young men, and, although I had no hope that their minds were changed, felt satisfied that my duty was accomplished. After leaving them, I reflected on their condition, and on what I had said to them, and was surprised to find I had advised a method of cure, which my reason had not accepted. In the singleness of my desire to rescue them from a perilous condition, I had been led by the infallible spirit of Love. The voice within, bidding me follow the advice I had given, and yield to Christ as the only one able to save, could not again be silenced.

The next day two ladies, mother and daughter, called. The daughter asked if I could tell what ailed her mother. I said her mother was a medium; and I gave religious admonition similar to that given to the young men. I was constrained to give this counsel although contrary to my reason.

The next morning my reason planted itself firmly on the ground of universal salvation. But I was asked by the Holy Spirit—although I had not yet recognized this influence—“Are not the two young men and the woman, whom you have been advising to yield to Christ, already in a state of torment which will be endless, unless they seek His power to save?” My reason decided affirmatively, but I did not yield until nearly night. Then I saw that there is One who “shutteth, and no man openeth.”¹ I realized that my trust in God to keep me from yielding to temptation during the previous ten years, had led me to Christ; and that as my sexual life alone had been committed to God during that time, so all in my spiritual experience which had drawn me to Him, must have come through that life. I cannot but believe that my trust in God to keep my sexual life, was the origin and order of the new birth which the Holy Spirit had begotten in me.

¹ Rev. III. 7.

See note at end of chapter.

Since then I have believed that our sexual nature, which is our life, must first yield to the influence of the Holy Spirit, in order that we may be born again,—born of the will of God. What God does for our redemption, must be in the same order as that in which He brought us into being; but not of the “will of the flesh, nor of the will of man.”¹

I saw at once that the second birth of the sexual life, is what all the sons and daughters of Adam need, and that this might be received by believing that when Christ said, “Ye must be born again,” He meant the redemption of the life in us that begat us, the life through which we inherit the original sin. I saw that to be regenerated, we must be reconciled to the order of life in which the Lord created us, believing that in the same order He sustains us and reveals himself to us; and that Christ would cast out all lust if we would trust Him, and we could return to Paradise.

¹ John I. 13.

The reader should observe that I desired my Creator to keep my sexual nature from temptation, not in order to be happy here or hereafter, but that I might serve others. By this experience I have been led to believe that happiness consists in eternal service.

I think with all Christians that sexual lust is sinful, and unless we look to Christ to redeem it, we shall be lost. If lust is sinful, does it not need a Saviour? All desires except sexual desire, are esteemed worthy of salvation, and of the control of Christ; this is thought to be necessarily low and animal; and, therefore, unworthy and incapable of redemption, and to be controlled without Divine aid. This effort to control is equivalent to a prayer to God to destroy sexual life, and disease is the result. Instead of trusting to the so-called higher faculties to control that which has been falsely esteemed the lower, the prayer should be for the redemption of sexual life; that it may be controlled by Christ.

All our faculties are alike good ; the sexual life is the sustaining life of the mind, as well as of every organ of the body ; all thoughts and deeds proceed from the life in us that begat us, and Christ is the light of that life in all who are born of the Spirit. When man begins to reason about spiritual things without the light of love, he is lost in darkness, "for the wisdom of this world is foolishness with God."¹

From my experience in ministering to the sick, I believe that disease originates in unregenerated sexual life. We are so constituted that we cannot look with a condemnatory spirit upon any part of our organization, without creating disease in that part ; showing clearly, that "a house divided against itself cannot stand." We should not seek to suppress sexual life, but should desire Christ to redeem it. The mistake of suppressing it is made by many who seek to lead lives of Christian purity, because they

¹ 1 Cor. III 19.

fear the sexual life is unholy. Wonder has frequently been expressed to me, that a merciful God should give to man anything productive of so much misery; and it is the prayer of many persons that they may have no sexual life.

A Presbyterian minister was introduced to me by a friend as being a man after my own heart, that is, a man of great faith. Afterward my friend asked what I thought of Mr. —— and of his faith. I replied that it seemed to me more like insanity than faith in Christ; that it resulted in condemnation of sexual life in himself, and I feared he would end his days in a lunatic asylum. Several years afterwards the clergyman consulted me in regard to his health. Nothing could be done for him; he was hopelessly insane. His condemnation of sexual desire had extended to his religious experience. He said his whole life had been sinful, that there was no religion in him, and he believed he had committed the unpardonable sin.

His friends soon after took him to an insane asylum, where he remained but a few months before he died.

A member of the same denomination inquired the cause of this clergyman's condition. My reply was, that his condemnation of sexual life had turned it into lust, and through the darkness of lust he could see no hope for himself; that I believed he had sometime in his life, under a bitter condemnation of sexual desire, manifested passion toward the opposite sex. His friend then told me that he had treated some ladies improperly at a protracted meeting; the circumstances had been suppressed by taking him to an insane asylum.

All sensation of sexual feeling should be committed or yielded to Christ. To do this there should be thankfulness for it, and mercy and good will toward it, at the moment there is consciousness of it; and not only in thought should there be a desire that Christ will keep it, but this desire must

be accompanied by resignation of the will to Him, and a consequent relaxation of the nervous and muscular systems. Many patients spend much time with me uselessly, because they understand commitment to be in thought, without any resignation of the will.

“In such high hour
Of visitation from the Living God,
Thought was not.”—WORDSWORTH.

Commitment to Christ will give complete local quietness, and will keep all men and women from the sin of adultery even in thought,—the sin of which Christ speaks when He says, “Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.”¹

I endeavor to bring my patients into the belief that the second birth will create in them the spiritual condition of our first parents before the Fall, in whom the love of God was supreme. In that condition every-

¹ Matt. V. 28.

thing was pure; sexual life was holy. By transgression man broke away from the law of Love, and the life of sex became despised.

When my patients believe for the sake of the body, they are restored like the nine lepers who did not return to give glory to God. If they believed for their souls' salvation, both soul and body would be healed.

The majority of my patients are many weeks in attaining belief, but a few come rapidly into it. I told a young man who consulted me in regard to his disease, which physicians pronounced congestion of the brain, that if he would return thanks to Christ for every sexual sensation, he would regain his health. He realized the truth of my assertion, followed my advice, and gained nine pounds in flesh the first week he was under my care. In about three weeks he returned to college, from which he had been absent nine months; in three months he resumed his place in class. He continues well, and is now preaching.

Notwithstanding my success in healing the sick, I am not satisfied, because I have not been able to lead them to seek the redemption of their souls by commitment of sexual life to Christ. This doctrine has always met with opposition, because Christians generally believe, that "this infection of nature doth remain, yea, in them that are regenerated."¹

I hope the time will come when I shall be better fitted to teach, and mankind more willing to receive, the truth. Only by the power of Christ have I been able to do what I have done in the past twenty years; I have promised to serve Him during this life, and hope to be worthy to do so throughout eternity; I believe He is all in all, I am but His unprofitable servant.

¹ See IXth Article of Religion. (Episcopal Church.)

NOTE.

THE EYE.—In Dean Alford's notes on the word “eye,” Matt. vi, 22, 23 he says: “Stier expands it well: ‘As the body, of itself a dark mass, has its light from the eye, so we have here compared to it the sensuous, bestial life of men, their appetites, desires and aversions, which belong to the lower creature. This dark region—human nature under the gross dominion of the flesh—shall become spiritualized, enlightened, sanctified, by the spiritual light: but if *this light* be darkness, how great must then the darkness of the *sensuous life* be ! ’ ”

CHAPTER II.

RELIGION.

“If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.”—JOHN XV. 7.

II.

RELIGION.

“If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.”—JOHN XV. 7.

BEFORE my conversion I believed the object of religion was to gain eternal happiness and avoid eternal misery. I thought by becoming a minister, and thus serving humanity in this life, that I should obtain happiness in the next. I did not think for a moment that heaven consists in the service of the Lord. “And whosoever of you will be the chiefest, shall be servant of all.”¹ To be made a servant is all we should ever ask, and that service which is acceptable to

¹ Mark X. 44.

Christ will form our happiness. The joy of serving Him is the “kingdom of God within us.”

In my religious instructions, I endeavor to teach that the desire to serve Christ in order that His will may be done in and by us, is the whole duty of man ; that we should desire to keep His spirit which He gives us,—which is his name,—hallowed, and give it to others as freely and purely as He gives it to us ; that desire, or prayer, should never be for Him to increase His spiritual gifts, “for your Father knoweth what things ye have need of before ye ask Him.”¹ “Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts.”² We have not been faithful over what He has given us ; to ask for more is selfishness ; and by so doing we place ourselves in the condition of the servant, who, having but one talent, “went and digged in the earth, and hid his lord’s money.”³ When the prodigal son be-

¹ Matt. VI. 8. ² James IV. 3. ³ Matt. XXV. 18.

came penitent and returned to his father, he did not ask his father to give him more, but sought to be made as one of his "hired servants."

The command to "love the Lord thy God"—who is within thee—"with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself,"¹ forbids any plan or purpose of our own, in regard to what we would have Him do for us. When we seek the salvation of our intellects, and the annihilation of sexual life, we look to Him to do our wills, not to have His will done in us. This is making Him after our own hearts,—full of vengeance, hatred, and all manner of evil.

Those with whom I have conversed upon this subject, seem unconsciously to believe in the doctrine of Manes, who taught that the upper part of the body was formed by God, the lower by the devil. The reader will perceive that I am no believer in

¹ Luke X. 27.

this doctrine, and unless I fail entirely in my purpose, he will realize that my object in giving this work to the public, is to offer my humble testimony that Christ, through the redemption of the sexual life, will make the "*whole* body full of light, having no part dark." He will change the whole nature of man, and fill him with life.

The power of this faith has been manifested by the restoration to health of all those who have accepted it. I believe "the curative power of the system" of which physiologists speak, is sexual life—the life which begat us. God is all in all; therefore, through the commitment of this life to Him, He becomes the power in us to heal all diseases. The suppression of this life by the will destroys digestion, and weakens the power of all the vital organs. When I tell the sick they need to seek the restoration of sexual feeling for the healing of any organ of the body, they fear it will be sinful, and it would be so unless they also sought of

Christ its redemption. The Giver of life has power to be its keeper.

I was told by Miss A. that her physician had said that the suppression of her sexual feeling had destroyed her health; but he did not tell her where to look for its restoration, nor what to do with it should it return. I told her to look to Christ for its restoration, and to commit it to Him when it was restored. She did so, and was soon well.

Mrs. B., who consulted me for sterility, had been under the treatment of a very popular physician of New York. He used electricity for the restoration of her sexual life, but she received no benefit. I told her to seek it of Christ, and at the end of six weeks she was well. Her hopes are now realized, as she is the happy mother of two children.

Sexual life, God's sustaining life in man, is not simply the life of the organs to which He has assigned the important office of bringing into existence immortal souls. It is the power which assimilates the food in

the stomach and bowels, causes respiration in the lungs; circulates the blood through the heart, arteries, and veins, and changes it into the solids, gives motion to the muscles, and life to the nerves, and controls all the actions of humanity. If mankind had trust and reverence for this life, no man would look "on a woman to lust after her," and there would be no infidelity in marriage. Sexual redemption is the only remedy for the ruin that is coming upon society under the disguise of Free Love,—another name for Free Lust.

If sexual life was under the control of God, intemperance is another evil that would pass away, for it has its origin in the restlessness of this life, which, dissatisfied and under the control of passion, creates an insatiable desire that seeks to satisfy its craving in stimulants.

It is hoped the reader will not misunderstand these ideas as referring to the redemption of the body, which, being but the instru-

ment of the soul, and having no will except that which the soul confers upon it, has no need of redemption. St. Paul says: "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body."¹ As there was no Fall but that of the spirit, so there can be no purification except that which comes through the soul; for the body is moulded by the soul as clay by the hands of the potter.

"So every spirit, as it is most pure,
And hath in it the more of heavenly light;
So it the fairer bodie doth procure
To habit in, and it more fairly dight,
With cheerfull grace and amiable sight:
For of the soule, the bodie form doth take;
For soule is form, and doth the bodie make."²

What can we do to make our whole body receptive of Divine love, that it may be full of life? Love our whole body as the temple of the Holy Ghost. St. Paul said: "What!

¹ Phil. III. 20-24. ² Spenser's "Hymn in Honor of Beauty."

know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own?"¹

God's word is a revelation only to that being in whom His spirit dwells. "But this poor miserable Me! Is this, then, all the book I have got to read about God in? Yes, truly so. No other book, nor fragment of book, than that, will you ever find; no velvet-bound missal, nor frankincensed manuscript; nothing hieroglyphic nor cuneiform; papyrus and pyramid are alike silent on this matter;—nothing in the clouds above, nor in the earth beneath. That flesh-bound volume is the only revelation that is, that was, or that can be. In that is the image of God painted; in that is the law of God written; in that is the promise of God revealed. Know thyself; for through thyself only thou canst know God."²

The belief that the human form is the

¹ Cor. VI. 19. ² Ruskin's "Modern Painters," Vol. V. p. 212

temple of the Holy Ghost, will make us receptive of Christ's healing power. As my patients grow into a realization of this truth, which brings them into a love of their own forms, they increase in life.

Wilkinson says truly, that "loss of faith and other inward graces, is the tap-root of bodily sickness; and that fears, apathies, hatreds, and self seekings are the sowers who go forth to sow poison through our frames. On the other hand the renewal of faith, even when impressed from without, handles the organism as the will handles the muscles, and, if we may use the expression, converts and Christianizes the body—that is to say, heals it."¹ There is no miasma which comes up from the earth, so productive of disease, as a bitter feeling in our hearts toward ourselves and others.

I once met a young man at a water cure, who informed me that he expected soon to graduate at —— College, and then pre-

¹ "The Human Body and its Connection with Man."

pare himself for the ministry. I told him that, in reality, he was preparing himself for an insane asylum, for if he did not cease condemning his sexual life, he would yet become a raving maniac. He was astonished at my assertion, and for some time denied that he condemned his sexual life; finally, however, he admitted that he was in great distress about its condition, and was seeking every means to destroy it; that often his desperation was so great, that he could scarcely refrain from rushing through the streets, and swearing at every leap.

For two weeks we frequently conversed on the subject, and I urged upon him the necessity of yielding his sexual nature to Christ, that he might be at peace with himself; in his present condition his influence over others would cause restlessness and insanity, rather than peace and love. He admitted that during a recent revival at his college, a young man whom he had labored to convert, was in a strange state of mind, for while

manifesting great religious interest, he undoubtedly showed very decided symptoms of insanity.

Before we parted the young man saw his error. Two months afterward he wrote me that he had found peace and rest for his sexual life, and that he wondered he had not been striken down like Ananias and Sapphira, for having kept back part of his nature. His whole letter indicated that he had obtained the happiness which is surely received by those who come into harmony with their Creator, and that he was ruled by Christ's love, instead of his former madness.

Theological students condemn the sexual nature more bitterly than any other class of men, under the mistaken impression that it is animal and impure, and that they cannot serve God unless it is annihilated. This assertion is founded upon their own admissions.

An orthodox minister wrote to me that he had succeeded in casting the devil out of

every part of his nature except sex. I replied, that if he would commit that part to Christ, He would give him the victory over the devil in that also.

I wish by this brief work to lead others to a reconciliation with sexual life as a gift from the Creator, and induce them to look to Him for its redemption; thus becoming subject to the will of their Lord and Saviour, their souls will be redeemed, and their bodies healed.

In the majority of cases, the minds of my patients have been brought into reconciliation with their sexual life, and through this reconciliation Christ has healed them. I have desired more than this, that they might surrender their whole nature to Him, and thus realize what it is to be born again, "Not of the will of the flesh, nor of the will of man, but of God." They would then know that failure of bodily health is the result of disease in the soul, and through believing that the Physician of the soul is the

Healer of the body, in sickness they would look to Christ to supply their need, and find Him their strength.

The more we are in harmony with Christ's spirit and subject to His will, the greater power will the life of the body, which is sexual, have for its sustenance, and for the overcomimg of disease. In order to be fully redeemed, the whole nature of man must be yielded to Christ; then there will be no more strife in the soul, but perfect rest and peace in the sexual life; and there being no sehism in the body, all its funetions will be perfectly performed. Then, and only then, will there be a realization that the body is the temple of the Holy Ghost,—that we are not our own. This realization will bring with it reverence and love, and the "peace that passeth all understanding."

CHAPTER III.

WOMAN.

“And Jesus answering saith unto them, Have faith in God.”—MARK XI. 22.



III.

WOMAN.

“ And Jesus answering saith unto them, Have faith in God.”—MARK XI. 22.

DR. CLARKE remarks: “Growth, health, and disease are cellular manifestations. With every act of life,—the movement of a finger, the pulsation of a heart, the uttering of a word, the coining of a thought, the thrill of an emotion, there is the destruction of a certain number of cells. Their destruction evolves or sets free the forces that we recognize as movement, speech, thought, and emotion. The number of cells destroyed depends upon the intensity and duration of the effort that correlates their destruction. When

a blacksmith wields a hammer for an hour, he uses up the number of cells necessary to yield that amount of muscular force. When a girl studies Latin for an hour, she uses up the number of brain-cells necessary to yield that amount of intellectual force. As fast as one cell is destroyed, another is generated. The death of one is followed instantly by the birth of its successor. This continual process of cellular death and birth, the income and outgo of cells, that follow each other like the waves of the sea, each different, yet each the same, is metamorphosis of tissue. This is life."¹

It is to be hoped the reader will see that what Dr. Clarke calls life, is but the *effect* of life. The sexual life which begat us, is the life which begets the cells within us, and if we would have it healthful, we must commit it to Christ for redemption, that He, becoming its Saviour, may increase its power for the generation of these cells ; for all life is of Him,

¹ "Sex in Education," pp. 51-52.

and He is the Light of it. Sexual life being the sustaining life of the body, all in the soul of man that is in obedience, or in opposition to God, has its effect upon that life, bestowing upon it peace or restlessness, health or disease. Dissatisfaction with the manner of our creation or existence is warfare against the Creator, and necessarily weakens the life force, so that the cells die faster than they are created, and the health declines.

Fear, disgust, and hatred are the causes of the worst cases of dysmenorrhœa. A lady suffering from this disease, who had been pronounced incurable by her physicians, as a last hope placed herself under my care. For many years she had suffered intensely during the menstrual period, having had violent spasms and frequently being delirious.

I never saw greater anger in any human face than in hers, when first called to see her in one of these attacks. I told her the spasmodic action was caused by her anger with God for creating her a woman, and

thereby subjecting her to menstruation ; that her anger must cease, for she was beyond relief until she became reconciled to this function. She insisted that she could not control herself, and that she was not angry. Finally, however, my convictions of her state prevailed over her own, her will relaxed, and the spasmodic action and pain passed away. In about two hours she became angry again, and her sufferings returned. The same counsel was given, with the same effect. During the next two periods she needed the same advice, for at each return she was in mental desperation and physical agony. When she came into the full belief that her suffering was caused by anger with this function, she became reconciled to menstruation, and was restored to health.

Miss C., who at the age of nineteen was placed under my care, had not menstruated in eighteen months. She suffered no pain, but was unable to move, speak, or even whisper ; her form was as undeveloped as a

child's. I told her she had no disease, but that her condition was the effect of her anger at the catamenial function. When she recovered so far as to speak, she admitted the truth of my assertion. She became reconciled to menstruation as the Divine will in her being, and was soon restored to health. The menses appeared at the end of three months, and her form became fully developed.

I advise women to take all the exercise they can during menstruation, and good results follow,—provided they are not disgusted, nor angry, with this function, nor controlled by fear.

Drs. Clarke, Maudsley, and others, are of the opinion that study during menstruation produces derangement of the female function, and they give satisfactory proof to all who accept their premises. While the light of physiology is not to be rejected, it should not be accepted as the standard by which to judge of the effects of study upon females. In all cases where women have

received my religious views of this function, they perform physical or mental labor during these periods without any inconvenience.

Study is not the primary cause of the failure of health in the young of either sex, but the spirit of pride and ambition which rules them in its pursuit. The strife to win prizes, the desire to triumph over companions, and the attending excitement, are the results of vain ambition and selfishness, demoralizing to the soul, and consequently destructive to health.

The case of Miss D. will illustrate the above. Such was her nervous condition that, upon her arrival at my house, she requested every one to leave the parlor, before she would pass through it to her room. I was soon afterward called, and found her in a fit of hysteria. I told her the attack was the result of her anger at being created a woman ; that she had always regretted she was not a man. When she became quiet, she said that overwork at school was the cause of her ill-

ness. I told her it was not the study which had affected her health, but that the purpose with which she pursued it, was not in harmony with the purpose of her Creator, who designed woman to be wife and mother. The latter word startled her, and she said with emphasis, "she *never* would be willing to be a mother." When asked if she received that idea at school, she replied that she had it before going, but it was confirmed there, and added, "All the girls at school said they did not intend to have children." The stories she heard had led her to magnify the sufferings of childbirth, until she had become filled with terror, and had broken an engagement of marriage in consequence.

Whenever asked if she had given up the wish to be a man, she answered in the negative. It was impossible to convince her of the wisdom and goodness of God in creating her a woman, consequently, she did not recover.

The phrase, "sphere of woman" had its origin and adoption in the feeling that woman's destiny, as appointed by God, is not ennobling, and it is continually used by persons who have not felt its sacredness. Many women consider their own God-given sphere ignoble, the duties entailed upon them degrading, and seek to elevate themselves by forsaking their appointed work. It is the tendency of the age to make woman think that likeness to man should be her ideal. The desire of woman to be like man is, in her mind, equivalent to the idea that she should have been created a man, and is one of the many influences of society and school which are destructive to her nature. Equality exists only when man and woman fill their divinely appointed sphere,—each seeking to become obedient to the Divine law; for the law being Divine, will harmonize with the life of the soul and body. He who gave us the law, gave

also our existence, and certainly knows to what purpose of life we are best adapted.

Woman's sphere is not a selfish one, not for worldly purposes ; God gave her the queenship of the affections, that through it she might hold humanity in harmony with Him. Her education should fit her for this high dominion ;—to be not only, "the giver of bread," but the giver of spiritual food ; for it was intended that the spiritual light of the world should exist in her.

Dr. Clarke says: "The problem of woman's sphere, to use the modern phrase, is not to be solved by applying to it abstract principles of right and wrong. Its solution must be obtained from physiology, not from ethics or metaphysics. The question must be submitted to Agassiz and Huxley, not to Kant or Calvin, to Church or Pope."¹ The question of woman's sphere cannot be solved by Agassiz and Huxley, for God has settled it in creating her to be wife and mother.

¹ "Sex in Education," p. 12.

The ground for disapproval of a girl's pursuing the same course of study as a boy, is not that she lacks the mental and physical capacity, but that for the fulfillment of her Creator's purpose in giving her life, a different training is required. At the present time, a girl's education has the tendency to make her falsely intellectual and vainly accomplished, but not observing and practical. Her ambition is fostered by parents and teachers; she has no rest in attaining her object; and the strife to acquire much in a short time, keeps her in a state of excitement which consumes her life.

A girl should be educated under quiet influences; should be taught to be contented and happy in herself; seeking the cultivation of that which will increase her wisdom. The desire to serve humanity will follow; her aim will be to give happiness at home; and, in honoring wifehood and motherhood, she will exert an influence upon generations yet unborn.

The limits of this work will not allow the discussion as to what course of study would best fit woman for this noble position ; the subject must be left with this remark : that all learning which harmonizes with the Divine purpose will be no injury to her ; but any knowledge, however obtained, that has a contrary tendency, will be destructive to her physical and spiritual health. Her instructors should be guided by God's Word, and educate her to fill the sphere designed by His wisdom ; and for this end, she should not be removed from the influence of home.

" You may see continually girls who have never been taught to do a single useful thing thoroughly ; who cannot sew, who cannot cook, who cannot cast an account, nor prepare a medicine, whose whole life has been passed either in play or in pride ; you will find girls like these, when they are earnest-hearted, cast all their innate passion of religious spirit, which was meant by God to support them through the irksomeness of

daily toil, into grievous and vain meditation over the meaning of the great Book of which no syllable was ever yet to be understood but through a deed; all the instinctive wisdom and mercy of their womanhood made vain, and the glory of their pure consciences warped into fruitless agony concerning questions which the laws of common serviceable life would have either solved for them in an instant, or kept out of their way. Give such a girl any true work that will make her active in the dawn, and weary at night, with the consciousness that her fellow-creatures have indeed been the better for her day, and the powerless sorrow of her enthusiasm will transform itself into a majesty of radiant and beneficent peace.”¹

The following quotation, giving pre-eminence to the soul, expresses the condition under which all men and women might pursue their education to the full extent of their opportunities and desires:

¹ “The Mystery of Life and its Arts,” by Ruskin.

“ And now observe, the first important consequence of our fully understanding this pre-eminence of the soul, will be the due understanding of that subordination of knowledge respecting which so much has already been said. For it must be felt at once, that the increase of knowledge, merely as such, does not make the soul larger or smaller; that, in the sight of God, all the knowledge man can gain is as nothing; but that the soul, for which the great scheme of redemption was laid, be it ignorant or be it wise, is all in all; and in the activity, strength, health, and well-being of this soul, lies the main difference, in His sight, between one man and another. And that which is all in all in God’s estimate is also, be assured, all in all in man’s labor; and to have the heart open, and the eyes clear, and the emotions and thoughts warm and quick, and not the knowing of this or the other fact, is the state needed for all mighty doing in this world. And, therefore, finally, for this, the

weightiest of all reasons, let us take no pride in our knowledge. We may, in a certain sense, be proud of being immortal; we may be proud of being God's children; we may be proud of loving, thinking, seeing, and of all that we are by no human teaching: but not of what we have been taught by rote, not of the ballast and freight of the ship of the spirit, but only of its pilotage, without which all the freight will only sink it faster and strew the sea more richly with its ruin."¹

¹ "Stones of Venice," Vol. III.

CHAPTER IV.

THE RELATION OF THE SEXES.

“They twain shall be one flesh.”—MATT. XIX. 5.

IV.

THE RELATION OF THE SEXES.

“They twain shall be one flesh.”—MATT. XIX., 5.

“AND the Lord God said, It is not good that the man should be alone; I will make him a help meet for him.”¹

In this verse we find expressed the Divine purpose in the creation of woman. A wife to come into harmony with this purpose, should desire to be helpful to her husband, and that in the highest sense,—a spiritual help to him. To become this, she must seek strength of the Lord God of Hosts, of Him who is ever helpful.

“The Maker of all creatures and things,

¹ Gen. II., 18.

'by whom all creatures live, and all things consist,' is essentially and forever the Helpful One, or, in softer Saxon, the Holy One. The word has no other ultimate meaning. Helpful, harmless, undefiled; 'living,' or 'Lord of life.' The idea is clear and mighty in the cherubim's cry: 'Helpful, helpful, helpful, Lord God of Hosts;—i. e., of all the hosts, armies, and creatures of the earth."¹

This was the relation of our first parents to their Creator before the Fall, and this was their divine, holy or helpful relation to each other. God's commands were given to make us helpful to one another; and this helpfulness, which is of the Lord, is eternal happiness, or the state of the redeemed.

The marginal rendering of the phrase, "meet for him," is, "as before him." It signifies that to woman has been given a highly spiritual nature, by which Christ may lead her in the way of salvation, and fit her to go before her husband spiritually, without any

¹ "Modern Painters," Vol. V.

assumption of superiority, to guide him to Christ.

“And thy desire shall be subject to thy husband, and he shall rule over thee.”¹ Obedience to this command was required, to lead Adam and Eve back to Paradise ; it was not intended as a punishment. There was no necessity for this command before the Fall, because Eve was under the control of Him who rules the universe ; but she led in the transgression, and, therefore, it was necessary for her to lead in the return to obedience. The command to obey did not give man any authority over her except to bless. By her disobedience she fell from the high spiritual state of harmony with her Creator, and in her darkness it became necessary for her to be ruled by her husband as a tangible power, to make her receptive of the spiritual light which she had lost.

The man who interprets this command as giving him authority to govern his wife for

¹ Gen. III., 16.—Marginal rendering.

any other purpose than her happiness, does not understand Divine government, which has no other object or effect than the good of the governed. Any other aim than this fosters in a husband the spirit of a tyrant, which without repentance will effect his ruin.

In advising women to obey their husbands, I have been guided by this interpretation of the command, and in every instance where they have followed my advice they have been blessed.

I was called to see Mrs. E., whose disease was pronounced paralysis. She was apparently unable to turn in bed. When she was told that her condition was caused by her antipathy to having children, she became very angry. I informed her husband that it would be impossible for me to do anything, but that he could help her; that it was necessary to govern her in every way possible, so that her will should become subject to his, and through a spirit of obedience

Christ would heal her. His affection had always led him to indulge her selfishness, not knowing it was injurious ; he did not think he could do otherwise, until satisfied that it would be for her good. Her habit was to call some one every few moments to turn her in bed. I believed she would be able to turn herself, if she became subject to her husband in the Divine sense, so I advised him not to help her, nor allow any of the family to do so. He said he would follow my advice ; and I succeeded in satisfying his daughters, also, that it was for the physical and spiritual good of their mother.

When her husband first undertook to control her, there seemed no bounds to her anger ; she would even call to the neighbors as they were passing, to come to her assistance.

I learned afterward, she was enjoying as good health as could be expected for a person of her years, being able to ride out and take whatever exercise she chose, and that

her exacting disposition was changed to one of love and good-will toward all.

The explanation of the case is very simple. She had had her own selfish way so long, that her efforts to move were made with such intense will force as to paralyze her; when she became obedient to her husband, her own will was broken, so that Christ's will could be done within her. This restored the equilibrium of the nervous forces, and the muscular effort could be made without so much intensity as to produce paralysis.

From my observation of paralytic cases, I have been led to conclude that in many of them, the paralysis results from this undue force thrown by the will on the muscles.

Another lady was opposed to having her form changed during pregnancy lest her situation should be known, and exerted so much will upon her body as to succeed in concealing her condition until the physician was called at her confinement. The effort of her will to contract her form deprived the legs of

life force, and resulted in paralysis. She seemed angry with her legs, using bitter invectives against them because they would not do her bidding. At one time when I was trying to teach her to walk, she exclaimed with vengeance, "Plagued legs!" "You can never walk while you have such a spirit toward them," I said; "you have bitterness enough toward your body to send you to the grave." She could not be benefited because she refused to believe. She never walked again, and has since died.

A lady came to me from a water-cure where she had been taught that there was a physiological incompatibility between herself and husband. She was greatly distressed because he refused to pay any further medical expenses. I told her she would not require medical aid if she would forgive her husband, that then she would see her own fault, for which forgiveness would be granted if she sought it of Christ. She was advised to return to her husband, and obey him, for

in that obedience she would become a happy wife. She accepted the doctrine, and after remaining a week, during which I talked to her daily on forgiveness and obedience, she left my house a happy woman. On her way home she visited the institution from which she came, where her friends were astonished at her improvement, thinking her cure almost a miracle.

Mrs. F. came to me from the same cure, under the same delusion in regard to herself and husband. Physically, mentally and morally, she was a complete wreck. What she ate, though but a morsel, caused her extreme suffering. She freely expressed her great sorrow that she had a husband. She was advised to forgive him, for then she would realize the fault was in herself. If she came into this perception, and sought forgiveness for her sins, Christ would grant it, redeeming her soul and healing her body. She saw her mistake, and soon began to improve. Her appetite returned, her digestion

became good, and at the end of four weeks she went home. Since that time she has lived happily with her husband.

I was once called to see a lady who had been confined to her bed for some years. I told her that her prostration resulted from rebellion against the will of God in creating her to be a wife and mother. She replied that before she married, she thought her husband was too good a man to wish to cohabit with her. I said it was that thought which produced her disease; and an hour was spent in impressing upon her the belief that her desire must be subject to her husband, which was all that was done for her. I heard about two months afterward that she was well, and doing her own housework.

Another patient, without any other usual symptoms of fever, had had great heat of the body every night for years, and could sleep but little. I said she did not obey her husband. She declared she did, for he enforced obedience. I assured her, if she ever under-

stood the true meaning of obedience according to God's word, she would obey without compulsion, through love for her husband. As soon as she believed this all disease passed away, and she slept well throughout the night.

Physicians often advise women not to yield to the sexual desires of their husbands, lest their disease should be augmented. It is the wife's fear of becoming a mother that has created the disease, and though all the devices which man's ingenuity can invent be employed to prevent conception, the fear will still exist, and have its effect upon the health. When the fear is eradicated, the life overcomes the disease.

If woman had reverence for her sexual life, and faith in Christ, she would suffer but little in childbirth. St. Paul says, "Notwithstanding, she shall be saved in child-bearing, if they continue in faith and charity and holiness with sobriety."¹ The truth of this has

¹ I. Tim. II., 15

been proved in the experience of those whom I have enabled to accept this promise.

When Mrs. G. became my patient, she was able to walk but a few steps, and had been carried up and down stairs for two years. She had chronic inflammation of the womb, and her arms were partially paralyzed, the muscles of the whole body, and the lungs, were very sore, and she experienced much difficulty in breathing. She had suffered intensely in childbirth, and it was the opinion of her physicians that she could not live through another confinement, and, therefore, she ought not to have any more children. She possessed a strong sexual nature, and the fear of childbirth caused her to fight it desperately. I assured her that the course she was pursuing was destroying her health, and if she chose to continue it she might as well go home at once, for her health could only be restored by committing her sexual life to Christ, and trusting her future to Him. As she grew into this belief she improved rapid-

ly, and in three weeks was able to go up and down stairs without assistance. When she left my care at the end of eight weeks, she could walk four or five miles in climbing mountains.

A gentleman consulted me in regard to the health of his wife, who had been for a year under hydropathic treatment for chronic inflammation of the womb. Several physicians after consultation had decided she was incurable, and in all probability would soon be permanently confined to her bed. This opinion was doubtless correct so far as human aid could avail, but I told her husband she could be cured if she would believe what I should say to her. When she came to me, she was told that the fear of becoming a mother was the cause of the inflammation; that this fear was a great sin in her soul, and she needed to ask forgiveness of Christ for having lived in it; He would grant her desire, and heal her. She admitted the fear, realized the sin, sought forgiveness, and

went home well in four weeks. If she had not believed nothing could have cured her, for in similar cases unbelief has defeated all my attempts to benefit.

“ Perfect love casteth out fear.” All fear is distrust of the power and goodness of God. It unfits woman to be a happy wife, and prepares her to receive the idea that her husband is brutal. The Creator did not make man so unlike woman, that his sexual desire cannot be turned into love for her, if she loves him. But her fear and hatred of his sexual nature has the effect, sooner or later, to destroy all her sexual desire; in this state, man’s passionnal nature, not redeemed by Christ, is constantly excited, and the wife reaps what she has sown.

Any intense emotion, if continued, produces a permanent rigidity of the muscles. Fear of conception causes rigidity of the constrictor vaginalæ muscle, and through this rigidity all the muscles become tense, creating more or less soreness in the whole body.

This contraetion of the constrictor vaginæ muscle produces the suffering of whieh many wives complain. All who thus suffer should desire sexual life, and reverence and gratitude for every consciousness of it, trusting in Christ to overcome their fear. Then the muscles will relax, and the suffering cease.

The unconscious action of the will oecasioned by fear, seems to take complete possestion of the body. The will force of the brain, whieh has not been oceupied with the objeet of fear when awake, is turned during sleep in the direetion of this uneonscious action, and the individual suffers more when asleep. Patients thus suffering often awake with the muscles so rigid that it is with difficulty they can move. Sometimes the breath is almost suppressed.

A lady who sought to crush out all sexual feeling was frequently attacked while asleep with suppression of the breath, or hysteria. Her family would suppose her to be dying, but she would recover so as to attend to her

household duties the next day. I told her that if she did not stop the effort to suppress her sexual life, she would die in one of these attacks. She insisted that sexual desire was wrong, and she would rather die than have any such feeling.

These attacks continued several years. One night, after she had attended to her duties as usual during the day, I was called to see her, and found her struggling for breath. It was too late for help, and she died in a few minutes. I can give no other explanation of her disease, than that it was caused by the action of the will as described above. Hysteria is frequently caused by the voluntary suppression of sexual life.

The will, acting unconsciously upon the voluntary muscles, uses up the vital force, causing what is termed general debility. Two of my patients were thus affected by their bitter condemnation of the men who had made impure proposals to them. One recovered because she forgave the man who

attempted her injury. As soon as she became ruled by a forgiving spirit all intensity and rigidity of the muscles passed away. The other would not forgive, and did not recover, but died soon after leaving my care.

A gentleman told me that his brother, with whom I was acquainted, had given up his business by the advice of his physicians, because they thought his brain was softening. I said his disease was caused by the fear of having too large a family. After hearing this he returned to business, his health improved, and his family has increased.

Miss H. when placed under my care was entirely helpless. She was engaged to be married, but was deferring her marriage in the hope that her intended would agree that she should have no children. I told her that her idea of marriage in the sight of God was nothing but adultery, that it had already adulterated her life, creating an unnatural heat¹ which was consuming her strength

¹The burning spoken of by St. Paul. I Cor. VII. 9.

She believed me, saw her error, and through accepting a better ideal of the marriage relation, and willingly trusting her future to Christ, she recovered.

Another case was that of a young lady who had lost her voice, because of the repugnance she felt toward becoming a mother. When told that this was the cause of her affliction, she whispered that if she should ever marry a *good* husband, he would not wish her to have children. As she could not be convinced of the truth, she went home not cured, and in a few months died of consumption.

A wife's fear of child-bearing destroys her sexual desire, and chronic inflammation of the womb follows, which not only unfits her to give rest to her husband, but has the opposite tendency of increasing his desire. The husband under these circumstances would find perfect peace and rest for his sexual life, if he would look to Christ for its redemption; and if the wife would look to the same source

for a restoration and redemption of sexual feeling, Christ would heal her. Then they would become husband and wife from the Lord, doing His will in their souls and bodies which are His. Children of such a marriage would be received as blessings from the Lord, and would be born purer in soul and healthier in body, than those who are not desired.

The great mortality of infants has its origin in the inability of father and mother to transmit fullness of life to their offspring, because of their unwillingness to become parents. The children of such parents do not come into existence with a firm hold on life, they have enfeebled moral and religious natures, and unhappy dispositions, which mar both face and form. A woman should realize that every fit of passion, every act of willfulness, every unkind thought or feeling, leaves its impress on the disposition of her unborn child. That children may be born with good constitutions and happy dispositions, the parents must have reverence for

sexual life, and be thankful for the conception of every immortal soul. Sexual redemption would lift father and mother above sinning against sexual life in thought or deed, it would give strong physical and moral force to their offspring, and is the only remedy for the prevention of mortality among children. Many diseases of my patients can be directly traced to their parent's aversion to their conception.

A lady inquired of me the cause of her daughter's weak eyes. I informed her that she herself was the cause, on account of her opposition to bearing children. She admitted the truth of my statement, but sought to justify herself by all the reasoning the Evil One could devise.

The daughter had been treated by the best oculists in Philadelphia who considered her incurable, and thought she would be obliged to remain in a dark room the rest of her life, as she had for the past two years. She was reduced almost to a skeleton, and every word she uttered manifested her great

nervous excitement. The mother's opposition had prevented the development of the sexual nature in the daughter, rendering her unconscious of sexual desire. I advised her to look to Christ to give her that desire and keep it from temptation. When she was conscious of sexual feeling, she was told to remove the bandage from her eyes, and upon doing so she found she could endure the light with but little pain. She was then instructed to return thanks to Christ for sexual feeling, that it might be redeemed for the salvation of her soul, and the healing of her body. Her thankfulness for sexual life diffused it through her system, and that diffusion gave increased functional power to all the vital organs. Her appetite increased, she gained flesh, and in a few weeks her eyes became so strong that she could go out of doors when the sun was shining on the snow, and suffer no pain in consequence. When she left my care she was a fully developed woman.

The following is another illustration of the effect of inheritance, where the opposition to having children descended from the mother.¹ The young lady had no disease or pain, but she was very pale, and suffered from weakness and coldness. Although it was the month of July, she was obliged to sleep under two or three comfortables, and even then could not keep warm. The previous winter she had almost perished with the cold. She wished me to tell her the cause of this coldness. I said it was caused by the postponement of her marriage until a time of life too late for conception. Upon her admitting the truth of this she was assured there was no hope of cure while she was ruled by such a purpose, for in her heart it was prayer for the annihilation of the life which begets children, and that this desire had produced the coldness and weakness from which she suffered. She believed what I said, and recovered in a few weeks.

¹See case Mrs. E., p. 64.

The next winter when we met she was enjoying good health, and suffering no inconvenience from the cold.

Every thought or deed in opposition to having children is a sin against the soul, and is productive of disease. Marriage with such feelings is little better than a life of prostitution, and often leads to the terrible sin of abortion.

No adequate remedy can be found in medical or religious works for the crimes against foetal life. In Dr. Storer's essay, entitled "Why Not?" there is the following passage: "If these wretched women, these married, lawful mothers, and these Christian husbands, are thus murdering their children by thousands through ignorance, they must be taught the truth; but if, as there is reason to believe is too often the case, they have been influenced to do so by fashion, extravagance of living, or lust, no language of condemnation can be too strong."

Faith in Christ is the all sufficient remedy

for the sins of men and nations. If mankind would receive the power of Christ for the regeneration of sexual life, the sacredness of marriage would never be profaned by the terrible sin of interference with the Almighty in the birth of immortal souls. No person ruled by God could ever have such a thought or purpose. While in the depths of the heart it is acknowledged to be a great sin by those who commit it, still they invariably seek to justify their murderous designs and deeds by the counsel of physicians or friends. The darkness in which they live can never be dispelled by the wisdom of man,—only by Christ, through the redemption of sexual life.

The Bible asserts that the sin of Onan “was evil in the eyes of the Lord.” It is one of the greatest sins a human being can commit, and destroys the soul and body of both husband and wife. To this sin may be traced unmistakably cases of rheumatism, paralysis, and insanity. Without repentance there is neither cure nor salvation.

I was called to see a gentleman who was an active layman in the Baptist Church, and found him laboring under great mental depression caused by self-condemnation. When I told him he must forgive himself, he said he could not for he had been so wicked, so lustful,—he had committed the sin of Onan, until he had become impotent, and now he was afraid to be left alone, lest he should yield to the temptation to commit suicide. I acknowledged he could not forgive himself by his own power, but he could desire a forgiving spirit of Christ, and He would help him. This was a new doctrine of forgiveness which he refused to accept. Soon after this interview he was taken to an insane asylum.

Women marry, professing to believe marriage a Divine institution, yet in their hearts the spirit of the nun rules, and destroys the peace and happiness of the marriage relation. They drag out a miserable existence, because their sense of duty constantly compels them

to violate their own ideal of purity. This spirit creates in the husband a craving which the wife cannot satisfy, and children conceived under such circumstances inherit passion instead of love. This has been a great source of lust in all ages of the world, and is the hidden cause of the destruction of nations and empires, for when the life falls, the fall of all human governments is inevitable.

One of the saddest facts recognized by the public is that the mistress, through her sexual nature, has a greater influence over a man than his wife. There is but one remedy for this, and that is sexual redemption. The wife's sexual life, under the control of God, becomes quiet and peaceful, she regards that life in herself and her husband with reverence, and through this feeling she will obtain a stronger influence over him than any other woman. Her Maker through her affection gives her power to create in her husband quietness instead of passion, love and devotion to her, and a higher esteem for

woman; thus she may ennoble his life, and lead him in the paths of virtue and holiness. Then, truly, will she become a help meet from the Lord, and looking upon marriage as pure and holy in all its relations, she will perceive that in being a wife and mother, she is doing the will of her Creator in soul and body.

If a wife does not love the sexual life of her husband, it is no excuse for his lustful deeds with other women, for it is equally his duty to commit his sexual emotions to Christ for redemption, that whatever be the condition of his wife he may be at rest. In this state he will become an instrument in the hands of the Lord for the redemption of the sexual life of his wife.

Married women frequently complain that their husband's love is low and animal. They believe purity consists in having no consciousness of sexual life, and they pray that their husbands may be brought to this condition. When they see their error, they admit that their husband's ideas of sexual life

have been nobler than their own. As soon as they believe they need to bestow "more abundant honor on that part which lacked," they improve in health, and become happy in the desire of giving their husbands happiness. Forgiveness, and the desire to serve each other, would remove all incompatibility between husband and wife.

A gentleman came to my house to visit his wife, who had been my patient for two weeks. He was prostrated physically in consequence of domestic troubles, and he, also, placed himself under my care. He told me that when his wife left home he had no hope that she would ever return; and he began to complain bitterly of her. He was told that he must cease to complain, and must forgive her; he would then perceive that he, too, had been in fault, for which he must desire forgiveness, and Christ would give him the victory, making him a true husband. Through this forgiveness he would realize that his condemnatory spirit toward

his wife had so darkened his mind that he had misjudged her. His wife had been ruled by the same spirit, and to her the same advice was given, with the hope of effecting a reconciliation between them. At the end of three weeks they went home contented, and are still happily united.

Such is my advice to all discontented husbands and wives. While my patients contemplate breaking their marriage vows, they do not improve in health, and unless they can be prevailed upon to give up all such intentions, no benefit can be received. To advise husband and wife to separate should be made a criminal offense.

If teachers in our seminaries and colleges were sexually redeemed, their pupils would feel the influence of this redeemed life, without any effort on the part of the teachers to impress it. My young patients universally acknowledge that they have been influenced by the disgust of their teachers for sexual life.

This pernicious influence is not only felt at school, but in all branches of society. I know of no source from which a girl can receive a pure ideal of the marriage relation; neither in the home circle, at school, in society, nor in the church. So strong is the influence of the false ideal, that girls feel instinctively that even their mothers would consider it impure, to show a consciousness that the sexual relation exists. Its effect is most injurious when a young woman makes an engagement of marriage, as will be seen in the following case of Mrs. I.

She had no fear, but thought in common with most women, and many men, that no wife could be pure if she had any enjoyment in sexual intercourse. Shortly before her marriage, she began to lose her health without any apparent cause. She had been fond of study all her life, and seemed to thrive on it. She never experienced the slightest physical discomfort from menstruation, but as easily fulfilled her ordinary duties, both

in class-room and gymnasium, as at other times. Her sickness at first seemed trivial, and her physician said she needed only a few tonics, and plenty of beefsteak; but these failed to benefit her, and she continued to grow thin and pale. About this time she was married, but constantly grew worse. She was now thought to have serofula, and this condition increased in severity until one of her limbs began to wither, when she was pronounced incurable by her physicians. She then tried hydropathic treatment and mineral waters, but without relief. When she came to me she was invariably nauseated after taking food, was unable to walk without a crutch, and frequently fainted in trying to cross a room. I told her the want of sexual life was the cause of her illness, that she elevated everything except sexual life which she thought low. She admitted the truth of my statement, saying, "That is my religion." "I see it is, and look to what a condition it has brought you." I told her

she had set up in her heart a false standard of purity, sexual life in her husband was not animal, but given by God to woman as well as to man. This being the first time in her life that the subject had been presented to her without shame or reproach, she considered it seriously, and soon acknowledged that God could bestow nothing that was impure. She then felt that her husband had been purer than herself. Her appetite improved immediately, she soon laid aside her crutch, and in a few weeks could walk four or five miles over rugged hills without lameness or fatigue. It is now five years since she was cured, and she still appears to enjoy perfect health, having never in that time been ill a day.

The cause of her disease was the impression she had received from her friends, that the sexual relation in marriage was low. She said she had determined not to allow marriage to create in her any sexual desire, and to this determination she had religiously

adhered with entire success. When she learned to love and reverence sexual desire, she became receptive of Christ's healing power.

To the causes mentioned in this chapter may be ascribed many of the diseases of woman. While young her idea of marriage becomes diseased, and she does not perceive in the sexual relation any thing nobler than the gratification of man's animal nature, as it is termed. If she marries with this idea, her influence has the tendency to degrade her husband, for she cannot raise him above her estimation of him. Many cases of disease in unmarried women are caused by their condemnation of the deeds of lustful men ; through their anger they become as miserable as if they were the wives of such husbands. I tell them they cannot be cured unless they forgive all wicked men.¹

The reader should bear in mind that in speaking of forgiveness, there is no intention

¹ See case of two ladies on p. 75.

to convey the impression that forgiveness includes the overlooking of faults. Desire to feel the forgiveness granted by Christ toward our sinful deeds, fills us with His light, and keeps us from temptation; while self-condemnation turns into darkness the light He has given us to show us our sinful deeds. To be ruled by Christ we must acknowledge our sins, yet in the perception of them have no feeling of hatred. God is love, and to be ruled by Him we must be ruled by love, even toward our own sins.

If woman's spiritual nature was enlightened through the regeneration of sexual life, in making an engagement of marriage she would feel a divine love and reverence for the sexual life of her intended. Sexual desire should be implied in the love of a woman for her husband; she should not consent to marry a man for whom she has no desire, for if the marriage vows are assumed under such conditions, they are

false; a sin against her own life, against her husband, and against her Maker. Sexual redemption would, however, make this a true marriage.

A wife's real happiness will come through the obedience which is the result of love and reverence for her husband, and which is a delight, not a drudgery. In marriage the desire to be made happy by the opposite sex is productive of disease and misery. When the sexual life is born again, the leading desire of husband and wife will be to make each other happy.

CHAPTER V.

MIRACLES NOT MIRACLES.

“And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.”—MATT.

XXVIII. 18.

V.

MIRACLES NOT MIRACLES.

“And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.”—MATT. XXVIII. 18.

“Our pontiffs say, the age of miracles is past, but no New Testament ever told them so. Christianity, as we read it, was the institution of miracles as in the order of nature; and if the age of miracles is gone, it is because the age of Christianity is gone.”—

WILKINSON.

Webster defines a miracle as, “an event or effect contrary to the established constitution and course of things, or a deviation from the known laws of nature.”

Miracles are considered a deviation from

the laws of nature because man's knowledge is imperfect. Nature is only an effect of which God is the cause, and, being God's work, is not a lawgiver, and should not be used as a standard by which to judge of Him. There can be no material revelation of Deity.

If we believe that God is omnipotent, we must believe that nature is in harmony with Him, and that He cannot act contrary to His own "established constitution and course of things."

This false standard would never have been erected had man remained obedient to God, receiving every blessing as a gift from Him. In assuming this standard man turns away from God, and walks in darkness, and in his chaotic state the works of Christ astonish him. But the Bible opens a kingdom of light, and it is the Father's good pleasure to give this kingdom to him who will forsake his own wisdom, which is "foolishness with God." The more we realize our incapacity

to understand the Creator, and the more we acknowledge that he pervades all things, the stronger will be our belief in Him, and the more will our souls grow in life,—in the deep, hidden life which is of God.

It is generally believed that the age of miracles ended when Christianity became firmly established. Is this belief a revelation from God, or did it originate in the mind of man? The miracles Christ performed when on earth were beyond human power, but He will do the same now for any one who will trust in Him. There is no reason, except man's unbelief, why miracles should cease. "And He did not many mighty works there, because of their unbelief."¹

The healing of the sick by Christ will be considered miraculous until all nations become thoroughly Christianized; then the faith of man will be so strong, that any manifestation of His power will excite no more wonder than the daily rising and setting of

¹ MATT. XIII. 58.

the sun. We cannot receive this faith if we believe that the age of miracles ended with the first century.

It is indeed astonishing that so many who are in need of what Christ can give, have no faith in His willingness to help them, and because they do not believe, continue to suffer.

The Greeks believed in the power of their God of medicine, and this belief brought them into a state to receive what they desired, and the true God healed them. According to Renouard, the priests who officiated in the temples erected to this God, were, through the faith of the people in the curative power of idols, the chief physicians for a period of seven hundred years.

The cause of all failure is in ourselves. God is ever ready to do His will in us, ever waiting for us to return to Him, the Giver of life ; therefore in sickness we should put our trust in Him, and not in the skill of man. The Creator has not appointed man to devise

a plan of healing for Him to execute. He teaches that we must surrender all things to Him, that His will may be done in us. While trusting in outward means for cure, we have no perception of the power of Christ, who says, "He that followeth me shall not walk in darkness, but shall have the light of life."¹

Although we cannot comprehend God, we may believe in Him. If He has the first place in our affections, and fills our mind and soul, events, which would otherwise excite wonder, do not astonish us, for we feel that He has but manifested His power.

Christ will fulfill His promise, "According to thy faith be it unto thee," if the New Testament is a record of His will; and when He heals an individual whose ruling desire is to be cured by Him, there is no cause for astonishment. Christ's miracles of healing are the fulfillment of His promise, "What things soever ye desire, when ye pray, believe

¹ JOHN. VIII. 12.

that ye receive them, and ye shall have them.”¹

The desire of the leper who came to Christ for healing was for his body alone, and Christ granted that desire. “And he straitly charged him, and forthwith sent him away; and saith unto him, See thou say nothing to any man; but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.”² This command was given to the leper, because Christ knew that he had no spiritual light, and wished to teach him that he should not become elated with the change in his physical condition, but should render thanks to God in the way appointed for the gift of healing. By obedience to this command, he would have received spiritual light and subsequent salvation. “But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places.”³

¹ MARK. XI. 24. ² MARK. I. 43-44. ³ MARK. I. 45.

It is evident that the man from whom Christ cast out the legion of devils, received spiritual light through obedience, and was sent forth to labor in the Lord's vineyard. "Now the man out of whom the devils were departed besought him that he might remain with him; but Jesus sent him away, saying, Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him." The result of his obedience was to draw the people to Jesus. "And it came to pass, that when Jesus was returned, the people gladly received him, for they were all waiting for him."¹

In these two instances the contrast in the spiritual condition of the persons healed, will be perceived. There is no evidence that the curing of the body secures the redemption of the soul. Those who believe that physical healing includes spiritual redemption, do not seem to realize the signi-

¹ LUKE. VIII. 38-40.

ficance of Christ's inquiry, "Where are the nine?" Only one of the ten lepers cleansed returned to give Him thanks. The others went their way, rejoicing that they had received the desire of their hearts. Spiritually, they had no perception of the Divine power which had healed them.

After Christ had given power to the twelve disciples to heal the sick,¹ "He appointed other seventy also, and sent them two and two before his face, into every city and place, whither he himself would come. Therefore said he unto them, * * * Heal the sick that are therein, and say unto them, The kingdom of God has come nigh unto you."²

"And the seventy again returned with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by

¹ LUKE. IX. 1. ² LUKE. X. 1-9.

any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven."¹

When the seventy returned Christ confirmed their report, and gave them additional power. They had been enabled to cast out, through His name, the sinner's false hopes of happiness, which constituted the heaven from which Christ "saw Satan as lightning fall." But He foresaw their danger of becoming vain-glorious, and warned them against boasting of success. This warning should be heeded by all who desire to work in the Lord's vineyard.

In "Nature and the Supernatural," by Dr. Bushnell, an account is given of a man who possessed power to heal the sick through prayer. Farther on the narrative states that he lost this influence, and the reason given is that Christ withdrew Himself. But an Omnipresent Being cannot withdraw from

¹ LUKE. X. 17-20.

any soul; God is unchangeable, His gifts neither increase nor decrease; it is the selfish spirit in humanity that darkens the soul, and prevents the manifestation of Divine Love. When Christ had completed His work on earth, and met his disciples among the mountains of Galilee, He taught them thus: "Observe all things whatsoever I have commanded you: and lo *I am with you alway*, even unto the end of the world."¹ The admonition given to the seventy indicates that it is the condition of the individual, which unfits him to heal in the name of Christ. He becomes vain without merit, assuming the power which belongs to Christ, and a vain-glorious spirit renders abiding with Him impossible. "Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes."²

The healing of the body by Christ is per-

¹ MATT. XXVIII. 20. ² LUKE X. 21.

fectly in harmony with the "established constitution and course of things." Christ being all in all, those events which are contrary to His law are the result of man's disobedient spirit,—and this spirit Christ came to redeem.

CHAPTER VI.

SEXUAL ABUSES, AND THEIR REMEDY.



“Neither do I condemn thee: go, and sin no more.”
JOHN VIII. 2.

VI.

SEXUAL ABUSES, AND THEIR REMEDY.

“Neither do I condemn thee: go, and sin no more.”

JOHN VIII. 2.

THE sins committed against soul and body through sexual abuses, have forced themselves upon the attention of philanthropists, but it is doubtful whether any remedy has been found. The only sufficient one is trust in Christ for sexual redemption.

A lady who introduced herself as a missionary for abandoned women, told me that she trusted for their reformation to their conversion to Christianity. “Have you taught them to look to Christ for the redemption

of the sexual life which they have abused?" With a look of astonishment, she answered, "I never heard of such a thing!" and asked me how I was led to think of it. I told her that it came to me through my religious experience. She admitted she had always hated sexual feeling in herself, and asked how I knew that she did. I replied, "I can see it in your looks." She said she thought she was doing God service in condemning the sexual nature. "I think you have mistaken your mission, and have gone forth in your own strength to condemn others as you have condemned yourself." I advised her to commit her sexual life to Christ, and then she would be fitted to work for Him; having the light in her own life, she would teach others to commit every sexual sensation to Christ, that it might be redeemed.

The restlessness of the sexual nature in fallen women is the cause of their degraded condition; not desiring Christ for a keeper, they fall. The failure to elevate them lies

in the fact that they are not taught to seek the redemption of their sexual life; this would fill them with a reverence for sex which would keep them from temptation; but it cannot be taught by one, who, believing his sexual life to be unholy, is at war with it, and seeks its destruction instead of its redemption. Christ alone can change lust to love, and it is His purpose to redeem, not to annihilate, that which He has created. He whose sexual life is controlled by Christ has no warfare with it, neither as it exists in himself, nor in others, and only such a person is prepared to labor for the reformation of degraded humanity.

In the year 1858, I was requested to visit a lady who was in great despair, and not expecting to live long. She was being treated for uterine disease, and was suffering from nervous dyspepsia, which had reduced her almost to a skeleton. She ate only four crackers daily, but even these caused her great pain. After stating her symptoms she

asked the cause of her disease. I told her the cause was self-condemnation for the habit of self-abuse. She said she believed there was no forgiveness for that sin which she had committed. I directed her to desire of Christ a forgiving spirit toward it, assuring her that He would grant forgiveness, for He had said, "Neither do I condemn thee; go, and sin no more."

After urging her for two hours to put her whole trust in Christ for her soul, leaving her body also in His hands, I succeeded in convincing her that there was redemption for sexual life, and for the abuse of it. Shortly after I left she ate a hearty meal, which caused her no suffering. I met her one week afterward; she was a happy woman, and said she had been enabled to forgive herself, and was trusting in Christ for salvation. In three weeks she was well, and able to do her own housework.

The following statement of Mr. J., who was addicted to the habit of self-abuse, has

been recently published, and is, with the exception of a typographical correction, copied verbatim;

"The winter of 1864 witnessed great distress in my mind over the involuntary act by which I lost the seminal fluid. I no more yielded to willfully excite my sexual feelings, but commenced a fight for freedom and life which lasted for eight years. From advertisements which fell in my way I read statements to the effect that the habit of self-abuse, producing certain symptoms which were described, and which I thought I saw in myself, would result in loss of health, in idiocy, or insanity. I never applied for help to any of these advertisers, nor took any drug of any kind for my cure. It seemed a shame for me, a Christian, to have such feelings, yet I prayed to God without ceasing, and trusted in Him with all my heart. Convinced that involuntary action of any sort was not guilty, I held fast the profession of my faith without wavering, and finding my

intentions pure toward God and men, I suffered on in faith.

“With intervals of teaching, my student life continued from November, 1862, to August, 1866, when I commenced studying regularly with reference to the ministry, having preached now and then from February, 1864, the time of my license as a local preacher.

“I think few, if any, suspected that I was a sufferer from sexual disorder during all this time. In the summer of 1868, at a camp meeting, I communicated to my oldest brother, a devout minister of Jesus Christ, the secret of my life, with this object in view: that by associated prayer he and I might claim the fulfillment of those great promises on which I relied for salvation. The struggle went on,—a struggle to overcome and crush out of me what seemed the remains of the carnal nature. Day and night the one thought was ever present, and my prayers centered on this longed for de-

liverance. I studied the Scriptures with direct reference to the salvation of the body. I dwelt on the promises and on the faith which was the condition of their fulfillment. I collected instances of physical healing in answer to prayer, and sought by careful inquiry to discover the law of the faith which healed. I set apart days of fasting and prayer, and wept bitter tears of sorrow at the desolation which seemed to be coming upon me. All the time from August, 1864, *I reckoned myself wholly the Lord's every moment*, never withholding when the inquiry was put to me: 'Do you hold all subject to the will of God?' I consecrated the powers of my body especially, was temperate in eating, endeavoring to do all to the glory of God. I plead with God that he had called me to the Gospel ministry, that I longed to enter it for His honor and human salvation only, that it must be a triumph against Christ's kingdom if Satan ruined my body and mind. All the while I was achieving

unusual success in study, seeking God's glory in the same. I therefore prayed on the ground that, inasmuch as men would say I had ambitiously studied myself to death if I was suffered to fall, I should cause reproach to the cause of God.

“ Sometimes I would get a great up-lifting, and for two or three weeks would not have a seminal emission. Then, just as I thought deliverance come, again I would be put to shame. *Strange that never in all these years did I think of my sexual powers as having any such relation to the atonement as I accorded to the powers of my mind. Strange that I never asked Christ to SAVE them but only to destroy them.*

“ During this time, as my powers of mind and spirit grew, my sexual feeling asserted itself stronger and stronger. Yet it was never nourished by indulgence of any sort. I never told impure stories, nor would I listen to or tolerate in my presence any reference to the powers or functions of sex,

nor anything which I regarded as unclean.

"Many times the thought came to me: 'Take these promises of God's word—"according to thy faith so be it unto thee," and stake your faith upon them. Should they fail you, know the Bible is not true. Because you are not delivered you have proved them false.' To this I replied: 'These promises have proved true in all cases but this: "Let God be true, though every man be a liar." There is a reason, unknown to me, why God does not heal me. God help me to hold fast!' So He did. All this time I was experiencing the states and conditions of inward peace, growth, and joy which distinguished me among my fellow believers as a happy, even-tempered Christian. I never had the blues, never despaired, never doubted God, but determined to die fighting, if God willed, but to never give up to what seemed to me a siege of the Devil. As early as four years after my conversion, an assurance commenced to grow up in my

soul that I should be delivered from sexual desire and have health. This promise was a sheet anchor, viz: 'And the very God of peace sanctify you wholly,' etc. But the struggle was fearful; the night long.

"I was greatly perplexed by this: After preaehing with a rapture unspeakable, I would retire to rest, and awake in the morning to find that in the night I had lifted my hand against myself, and depressed in body and full of wonder, I would throw myself upon God and pray and hope again. The society of the best women I enjoyed very much indeed, but was not often in company, for after such assoeiation I felt a sensible weariness of brain, as if it were sore, from its strong action in self-eontrol. Yet there was not the least desire to violate their ehastity; from this I was wholly saved; but I felt that association with them ought to be entirely independent of thoughts of sex or bodily motions of sexual feeling, an association of mind and heart wholly

independent of body and sexual differences

“ Spiritual inefficiency is the natural product of such a state of warfare, because strength that is needed for work is all exhausted in the desperate efforts at self-control. And attending these efforts are frequent failures, which so dishearten the struggling one that opportunities are allowed to pass unimproved that are full of results if only made the most of as they fly.

* * * * *

“ After eight years of such struggles, I felt that a crisis had come in my life. I was doing an unusual amount of study, and seemed to others quite well in health; but, watching myself closely, I felt assured that unless I had help soon I should suddenly go to pieces and become a mental wreck, falling from the highest point of intellectual activity to one of imbecility. My mental powers were being forced by my will, and memory was less and less reliable.

"At this juncture I communicated with an eminent physician, asking him if there was any help for me. I had never before told my story except to my brother, and though it cost me an effort, I felt that something must be done. His cheerful and hopeful reply induced me to put myself under his care. His quiet and assured way of receiving my statements put me somewhat at my ease, for it seemed not new to him, but one of many cases. He told me that my trouble, sexually, arose from my brain, which was over full of blood. The seminal emissions were not my disease, but the congested brain. The emissions were the work of Nature to relieve the pressure on my brain, and unless I had them, I might have had apoplexy. The nerves of the back brain, governing the sexual functions, being stimulated to undue activity by the presence of too much blood, must have rest, and as all mental work induced the flow of blood to the brain, I must stop studying and preaching until the harmony of the circulation could

be restored. Then my cold feet and legs would become warm, and my hot head would lose its excessive heat.

"So here I was, overwhelmed and completely humbled at the thought that God had continued my emissions, contrary to my prayers, for the purpose of saving my life. The very thing I had prayed to be saved from had been made the instrumental means of my salvation. Now I saw why the emissions had been more frequent after occasions of the greatest brain activity in severe study and preaching.

"I took no medicine whatever, but baths to restore a perfect circulation, and pure food to make good blood, for of course my blood had not only been disturbed in its free flow through my body, but also had thereby become inflamed; the derangement having commenced before puberty, and being of so long standing my ease was considered an obstinate one, and the doctor said that having continued so long a time, the structure

of my back brain had been modified and must be changed to its normal state by new conditions of living.

“With him I remained seven months, experiencing many kindnesses and some benefit, but my emissions still continued at intervals. I was told by the associate physician that when my digestion was so improved that I was able to make strength faster than I lost it by the seminal emissions, then I would not be weakened by them and would be practically well.

“During these months I constantly waited upon God for physical healing, after making the general matter of healing the sick by prayer a subject of conversation with devout and judicious persons, collecting more incidents of answered prayer, and expecting added light.

“In the month of February, 1872, by means which I will narrate as briefly as possible, I found salvation by Faith to a greater degree than I had ever before known.

"The striking providences by which God led me to this experience I will not minutely trace, but will only say that, following the plain guidance which He gave, I found myself brought into the society of Dr. Ingersoll, of Corning, New York, who spoke words to me by which I was instructed in the way of physical salvation. Several pious persons whom I knew, had preceded me to him, and had been wonderfully helped in a very brief time. From information which they gave me I was led to seek an interview with him. This I did with a mind keenly alive to the vagaries of many so-called physicians who deal in magnetism, animal and chemical, in clairvoyance and the like, having less and less disposition to put confidence in human opinions, from my former experience of their unreliability.

"In my first interview with the doctor I recounted to him briefly my experience during the years past, giving him at the same time the opinion of the physicians by whom

I had been treated. He replied to me somewhat in this strain :

“Your trouble is spiritual. It arises from a wrong conception of the relations of your bodily to your spiritual powers. You have thought the two hostile to each other, and, antagonizing your bodily by your spiritual power, have lived in a state of stern warfare. Into the conflict of your life Christ comes as a peace-maker, to save your body and soul, that all your powers may co-exist in harmony and peace. All your life you have been sorely grieved and well nigh angry with yourself that you were a man. The feelings and powers of sex which make you distinctively a man, you have never reckoned holy in Christ, nor redeemed by Him, nor fit subjects of consecration. Instead of having your whole body full of light, you have reckoned the sexual part of it dark, have had a horror of the same, have hidden it away from your prayers, consecrations, and thoughts. Christ’s salvation

makes your sexual power as much a subject of grace as your intellectual power. Consider that through this power in your parents, you, an immortal being, received life; through it you have the power of reproducing the image of God in beings who shall live eternally, and in the light of such truth, how can you regard it as less than the noblest power with which God has endowed you! Yet you have despised this gift of God, have been ashamed of God's work, and so ashamed of Him. All else in you, the power to think and reason, the power to love and trust, all other of your physical powers you have specifically offered to Christ, and devoted to holy uses. But the sexual power you have left outside and battled with. Bring it to Christ. He created and gave its functions. Praise Him for that gift. Trust Him that in wisdom He made you thus. You give thanks when you have spiritual desires and pray that they may be satisfied in God; for desires after knowledge also,

and give praise for all good thoughts; so also when you have a good appetite for food you thank God and pray for the government and satisfaction of that appetite. Now when you have sexual feeling and sexual desire, do the same. Commit all to Christ for His government. Praise him for the gift and leave all subject to His control. Do not fear that you will become lustful and ungovernable. What Christ governs is not ungoverned. Because conscious of muscular power and rejoicing in your strength, you do not feel desirous of beating your neighbor,—nor can you if governed by Christ's law of love, "for love worketh no ill to his neighbor." Neither when money, not your own, is within your grasp, will you have any disposition to steal it,—though you value and prize money as a means of power, usefulness, and gratification,—because the law of love says "Thou shall not steal." Again you are conscious of sexual power, sensible of the desires associated with a healthy sex-

ual nature. While rejoicing in it, you are in no danger of dishonoring yourself or another, provided you put it with all the other desires which Christ controls and trust it to His care. You have intense desires after knowledge, and often feel the spring of this powerful force seeking to know. For this you give thanks, yet because you value and love this power, are you any the more in danger of seeking knowledge of evil, the ways of evil men, the society of impure minds? By no means. The trouble with people is that they put all the rest of the powers into one class—the salvable class, and put sex by itself as essentially different, unholy and unsalvable. He who made the body no doubt controls all its involuntary conditions. If your body is given up to God, and then you have sexual feeling, either the Lord or the Devil causes it. It cannot be that what is consigned to God He leaves under the power of Satan; therefore, the motions and feelings of life in you are accord-

ing to the will of God, and of all your powers none are to be destroyed, but all to be saved. Christ is the Savior of the body. A man is told to love his body as Christ also loved the Church.¹ Again and again is the body called an holy temple to the Lord, while Rom. XII. 2, exhorts us to present our bodies (undoubtedly our whole being) a living sacrifice, holy, acceptable unto God."

"It needed no very extended reference to the relations of the spirit to the body, to convince me that the whole secret of my sickness had been revealed in the antagonism which had existed between my soul and body. As a light from God the truth shined into my heart. The newly awakened hope of having the peace of God within me, the peace which would harmonize all my powers in Him, filled me with inexpressible gladness. I resolved no longer to set my will in hostile array against my bodily powers, but

¹ Eph. V

to humbly trust all those powers in the hands of my Savior. My redeemed life seemed to swell with currents of love. The conscious presence of Christ, bringing with Him ineffable glory possessed me. At once I felt that He healed me of my sickness. Before this I thought I knew what Rom. VIII. 1. meant. Now I found that I had interpreted it too narrowly, for all the while that I had applied it to God's relations to me, I had been severely condemning my own body. My folly and ignorance in praying for the obliteration of all sexual feeling was manifested, and I was led to praise God that He had not answered the prayers which I had offered to that effect. This was the most humiliating view of myself that I ever had, associated at the same time with a higher estimate of my value as one whom Christ had purchased. He seemed to me all in all, not only in the conception of my mind, but in the feeling of my heart. Toward all human beings I felt a degree of tenderness

hitherto unknown. Just as soon as I accepted myself as I was in Christ without controversy, my feelings toward humanity were softened, my union with them was strengthened, for I saw that their powers and mine were all subjects of Christ's salvation.

"In Christ abiding, I at once undertook to finish the study which had accumulated during the months of my sickness. My emissions did not cease, but I felt well. My old habits of thought did not at once give full place to my new convictions, but yielded steadily to the renewing power of Christ. Now my mind was easy. The dread of insanity which many times follows the continuous strain of mind attendant upon such a conflict as I had passed through, was wholly removed. A sense of perfect security in Christ filled my mind, and as I am writing not only past, but present experience, I may say fills my mind continually.

"Before, I used to think that if in time of great sexual excitement I was solicited

to evil by one of the opposite sex, I could only be safe in virtue by running away as fast as possible. Now, and from the first, I have felt that no persuasions nor blandishments could, by any means, seduce me, on account of the saving grace which keeps me. Do I not have sexual desires? Yes, certainly, but in entire subjection to Christ. Sexual desire does not control me; Christ controls me as a whole, and, therefore, specifically. Sexual appetite is removed from the pale of selfish desire. It is only one of several powers, all Christ's."

It has been deemed desirable to give the preceding statement in full; it is hoped the reader will excuse the repetition of some parts of it for the purpose of bringing out the three following points:

First: To show by Mr. J.'s own words that, although he had prayed eight years for "physical salvation," as he terms it, and annihilation of sexual feeling, his prayers availed nothing.

He says, "I no more yielded to wilfully excite my sexual feelings, but commenced a fight for freedom and life whieh lasted eight years. * * * I never applied for help to any advertisers, nor took any drug of any kind for my cure. * * * I prayed to God without ceasing, and trusted in Him with all my heart. * * * I communicated to my oldest brother, a devout minister of Jesus Christ, the seeret of my life, with this object in view, that by assoeiated prayer he and I might elaim the fulfillment of those great promises on whieh I relied for salvation. The struggle went on,—a struggle to overcome and crush out of me what seemed the remains of the earnal nature. Day and night the one thought was ever present, and my prayers eentered on this longed-for deliverance. I studied the Scriptures with direct reference to the salvation of the body. I dwelt on the promises and on the faith which was the condition of their fulfillment. I collected instances of physical healing in

answer to prayer, and sought by careful inquiry to discover the law of the faith which healed. I set apart days of fasting and prayer, and wept bitter tears of sorrow at the desolation which seemed to be coming upon me. * * * I plead with God that He had called me to the gospel ministry, that I longed to enter it for His honor and human salvation only; that it must be a triumph against Christ's kingdom if Satan ruined my body and mind. * * * I never doubted God, but determined to die fighting, if God willed, but to never give up to what seemed to me a siege of the Devil. * * * But the struggle was fearful; the night long. * * * Spiritual inefficiency is the natural product of such a state of warfare, because strength that is needed for work is all exhausted in the desperate efforts of self-control. * * * After eight years of such struggles I felt that a crisis had come in my life. * * * Watching myself closely, I felt assured that unless I had help soon, I

should suddenly go to pieces, and become a mental wreck, falling from the highest point of intellectual activity to one of imbecility. My mental powers were being forced by my will, and memory was less and less reliable."

Secondly: That after Mr. J. became my patient, he desired his body might be healed through the salvation of sexual life, and the Lord granted the desire of his heart.

"Dr. Ingersoll spoke words to me by which I was instructed in the way of physical salvation. It needed no very extended reference to the relations of the spirit to the body, to convince me that the whole secret of my sickness had been revealed in the antagonism which had existed between my soul and body. The newly awakened hope of having the peace of God within me, the peace which would harmonize all my powers in Him, filled me with inexpressible gladness. I resolved no longer to set my will in hostile array against my bodily powers, but to humbly trust all those powers in the hands

of my Savior. * * * At once I felt that He healed me of my sickness. * * * My folly and ignorance in praying for the obliteration of all sexual feeling was manifested, and I was led to praise God that He had not answered the prayers which I had offered to that effect. * * * My emissions did not cease, but I felt well. My old habits of thought did not at once give full place to my new convictions, but yielded steadily to the renewing power of Christ. Now my mind was easy. The dread of insanity which many times follows the continuous strain of mind attendant upon such a conflict as I had passed through, was wholly removed."

Thirdly: He believed his soul was already redeemed, and, therefore, he did not commit his sexual life to Christ, that he might be born again; consequently his body was healed, but he did not experience the second birth as taught by Christ. To prove that he felt himself fully redeemed before

coming to me, the following passage is quoted from the story of his life previous to our acquaintance :

“ It seemed a shame for me, a Christian, to have such feelings, yet I prayed to God without ceasing, and trusted in Him with all my heart. * * * I held fast the profession of my faith without wavering, and finding my intentions pure toward God and men, I suffered on in faith. * * * All the time from August, 1864, I reckoned myself wholly the Lord’s every moment,¹ never withholding when the inquiry was put to me, “ Do you hold all subject to the will of God? ” I consecrated the powers of my body especially, endeavoring to do all to the glory of God. * * * All this time I

¹The doctrine of “perfection,” “entire sanctification,” and “the higher life,” cannot be accepted by those in whom the light of Christ has been revealed; for if He is the standard by which they judge of their state, they will find how far they are from being “wholly the Lord’s every moment.” Christ’s words prove this, for He said, “There is none good but one, that is God.”

was experiencing the states and conditions, of inward peace, growth and joy, which distinguished me among my fellow-believers as a happy, even-tempered Christian. I never had the blues, never despaired, never doubted God."

In this account of his spiritual condition he represents himself as "experiencing the states and conditions of inward peace, growth and joy which distinguished him as a happy, even-tempered Christian;" at the same time, only two lines below, he expresses a determination "to die fighting," and "to never give up to what seemed to him a siege of the Devil." Can there be peace and joy, struggle and fighting, in the same soul? If Mr. J. had committed his sexual desires to Christ for his soul's salvation, he would have realized that during the eight years in which he "reckoned himself wholly the Lord's," he was laboring under a great delusion.

"There is therefore now no condemnation to them which are in Christ Jesus, who

walk not after the flesh, but after the Spirit.”¹ Mr. J. says, “Before this I thought I knew what Rom. VIII. 1, meant. Now I found that I had interpreted it too narrowly, for all the while that I had applied it to God’s relations to me, I had been severely condemning my own body.”² He says he “interpreted this passage too narrowly,” but he did not understand it at all. When he came to me he believed he ought to condemn all sins that he had ever committed, and that they were all destroyed except his sexual powers; if, as I advised him, he had desired redemption of sexual life that his soul might be saved, it would have been granted; then he could have said, “Strange that never in all these years did I think of my sexual powers as having any such relation to the Atonement as I accorded to the powers of my mind. Strange that I never asked Christ to

¹ Rom. VIII. 1.

² By “body,” he must mean sexual desires, because he says before, “I consecrated the powers of my body especially.”

save them, but only to destroy them," because he would have understood that he had formerly desired the destruction of all his sins, and not the forgiveness that works by love for their redemption through Christ, and that "condemnation remained in him, because he was not in Christ Jesus."

The condition of all Christians who have come to me has been similar to that of Mr. J. Before becoming my patients, their prayers for healing have been unavailing, because at the same time they prayed for the annihilation of sexual life. I teach them to commit every sexual desire to Christ for the redemption of their souls, but believing they have previously committed their souls to Christ, their only desire is for physical healing, and they mould my instructions to that desire, and receive accordingly.

When Mr. J. informed me that an eminent physician whom he had consulted said he had congestion of the brain, I told him that the congested state of the brain was

caused by condemnation and desire for annihilation of all sexual feeling, and this had brought greater agony of soul and destruction of physical power than his former habit of self-abuse; that the mind and the feelings were two belligerents, and the body was the battle-field. He said this was true, and no language could convey the agony he had suffered during the conflict. I told him if he would seek, Christ would grant, forgiveness for the sin of self-abuse. He followed my instructions, and his recovery was very rapid.

I find that the great failure in the recovery of health, and in the possession of happiness and rest, is due to the fact that when man perceives a fault in himself, he is at once angry that it exists in him. Christ gives him the light to see his fault, but this anger, which is self-condemnation, turns that light into darkness, and eventually he will be lost; for if we turn the light which is in us into darkness, how great is that

darkness! We should be thankful for the light Christ gives for the perception of our sins, and in that thankfulness commit them to Him that they may be redeemed; this is forgiveness of self, and is necessary for the salvation of the soul and the health of the body. We can only forgive ourselves by desiring of Christ a forgiving spirit toward our sins; He will grant the desire of our hearts. “Forgive and ye shall be forgiven.”

CHAPTER VII.

HUMAN LIFE.

“So God created man in his own image.”—GEN. I. 27.

VII.

HUMAN LIFE.

“So God created man in his own image.”—GEN. I. 27.

THOSE who have read the preceding pages have had their attention directed to the regeneration of sexual life, and a question might arise as to the distinction between man and the brute creation, as the latter also possesses sexual life.

Metaphysicians have attempted to show that the distinction between man and the brute is in the capacity of the former to reason. Others have said that brutes reason shrewdly. Neither assertion has any weight, for man’s highest faculty is his affection, not his reason.

As brutes have no capacity to reflect the love of God, they do not possess it. Christ did not reveal Himself to them; He did not tell us they had fallen through sin, or had souls to save, or were responsible for their deeds.

Sexual life is in the brute creation, but it constitutes in it no individuality. God, in His wisdom, created man with an affectional nature capable of receiving the light of Christ, and of reflecting, or giving it to others, thus making him conscious of the existence of the true God. This affectional nature constitutes his individuality, and gives him the capacity to choose between good and evil; without this he would have been an irresponsible being. Our first parents chose evil, and their descendants have done the same. Christ came as our Redeemer, and salvation depends upon our own choice.

Sexual feeling is admitted by nearly all Christians to be the most powerful faculty man possesses, yet they never think of com-

mitting it to Christ for redemption, because they believe it is the animal nature, which cannot be born again. They say Christ did not mention the redemption of sexual life. He did not mention any part of our nature, nor did He reject any, when He said, "Ye must be born again."

Our sexual nature is our very essence, being the life in us that begat us, through which we inherited the original sin, and, therefore, must be born again. The second birth is of the spirit, in which the love of Christ triumphs over selfishness and lust. If we are seeking to control sexual life by our own strength, His love does not reign in us, neither are we at peace with ourselves, nor with our Creator.

We should love all our faculties that they may be redeemed by Christ. The second birth should include our whole nature, and lift us out of the degrading, but popular belief, that part of our nature is animal. This belief is a weak point in theology, and pre-

pares the mind to receive the idea that man originated in an animal. Darwin will fail to establish his theory of evolution, unless he can show the beginning of Divine affection which makes man the only temple of God on earth. "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"¹ If our whole nature were subject to Christ, we would not be disturbed by the researches of science, nor accept any doctrine which teaches that human life originated otherwise than in Divine love.

¹ I Cor. VI. 19.

CHAPTER VIII.

GOD IS LOVE.

“God is love; and he that dwelleth in love dwelleth in God, and God in him.”—I. JOHN IV. 16.

VIII.

GOD IS LOVE.

“God is love; and he that dwelleth in love dwelleth in God, and God in him.”—I. JOHN IV. 16.

THE following extract from a sermon contains the idea of God’s love and hatred, which is often expressed by clergymen and members of orthodox churches.

“I contend that every man who reads the Bible will find out that God loves the sinner, not that he loves sin, for he hates it, but that he loves the sinner. Man’s sin and fall brought out Christ’s love.”

If, as we are told, by reading the Bible we shall find that God loves the sinner, but hates sin, why did not man’s sin and fall bring out

Christ's hatred, instead of His love? If God hates all the sin there is in a sinner, and still loves him, He loves that which is good only, and therefore does not love the sinner. Hatred of sin, and love for the sinner, are impossible, unless sin exists outside of the soul of man; but a man cannot be separated from his sins.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."¹ The world which God loved, and sent his only begotten Son to save, was man's sin. All who believe on Him will have the witness within that the power of His love has redeemed them, and changed their deeds of sin to righteousness; for "in Christ shall all be made alive."²

The love of Christ in the redeemed soul permeates every sinful deed, giving it eternal life. This love is the new heart that He will give to all who believe on Him, and

¹ John. III. 16. ² I. Cor. XV. 23.

"they shall not perish, but have eternal life."

The cause of illness in professing Christians is that they have sought the annihilation of their evil deeds, instead of their redemption. A deed cannot be called a sin unless there is a purpose or motive in it. Motive is the active principle which constitutes the sin. The deed includes the motive, and the effect of that motive in the soul, which effect, if not redeemed, is eternal. If we believe in the redemption through Christ of all our past sinful deeds, we receive of Him an inheritance of spiritual power which works for the overcoming of bodily disease.

True conversion of soul consists in the restoration to life through Christ of all our past sinful deeds. If we hate our past deeds we do not seek their redemption. We should in love desire their forgiveness, and Christ will grant it, giving us peace and happiness, "having abolished in his flesh the enmity."¹ What is this enmity? It is not

¹ Eph. II. 15.

the warfare of evil against good; and does not self-condemnation prevent the good from overcoming the evil? In the Anglo Saxon "God" and "good" are the same, and "God is love;" therefore when Paul said, "Be not overcome of evil, but overcome evil with good,"¹ he meant that evil should be overcome with love.

Belief in Divine things is a revelation of God's love within us; "Charity (love) believeth all things." We shall understand the mystery of Christ's will, when we realize that He comes in the power of love to all that believe on Him, to make alive in them all that was before "dead in trespasses and sins." "For God sent not his Son into the world to condemn the world, but that the world through him might be saved."²

"And we have known and believed the love God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him."³ "God is love," the apostle

¹ Rom. XII. 21. ² John. III. 17. ³ 1 John. IV. 16.

asserts; can hatred be an attribute of a Being whose essence is love?

‘Love is the root of creation; God’s essence; worlds without number

Lie in his bosom like children; he made them for this purpose only.’

Only to love and to be loved again, he breathed forth his Spirit

Into the slumbering dust, and upright standing, it laid its Hand on its heart, and felt it was warm with a flame out of heaven.

Quench, O quench not that flame! It is the breath of your being.

Love is life, but hatred is death. Not father nor mother Loved you as God has loved you; for ’twas that you may be happy

Gave he his only Son. When he bowed down his head in the death-hour

Solemnized Love its triumph; the sacrifice then was completed.

Lo! then was rent on a sudden the vail of the temple, dividing Earth and heaven apart, and the dead from their sepulchres rising,

Whispered with pallid lips and low in the ears of each other Th’ answer, but dreamed of before, to creation’s enigma— Atonement!

Depths of Love are Atonement’s depths, for Love is Atonement.”¹

¹ “The Children of The Lord’s Supper,” by Bishop Tegner; translated by Longfellow.

The spiritual meaning of partaking worthily of the Lord's supper is being ruled by His love. It is always ready, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."¹ 'Opening the door,' is receiving Him; 'supping,' is partaking of His love,—an eternal feast.

"For this is my blood of the New Testament, which is shed for many for the remission of sins."² The spiritual meaning of "blood" is Christ's Love, which is Atonement.

Christ declares there is a spiritual meaning in all His words when He says: "It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life."³

¹ Rev. III. 20. ² Matt. XXVI. 28. ³ John. VI. 63.

CHAPTER IX.

LOVE.

“And the second is like unto it, Thou shalt love thy neighbor as thyself.”—MATT. XXII. 39.

IX.

LOVE.

“And the second is like unto it, Thou shalt love thy neighbor as thyself.”—MATT. XXII. 39.

In the command to love our neighbor as ourselves our love for ourselves is given as the standard of our love for others; it should be the same as Christ’s love for us,—a love which seeks the redemption of sin.

By not observing this command, man has reached the condition which Pope thus expresses:

“Yet to be just to these poor men of pelf,
Each does but hate his neighbor as himself.”

He hates himself as though some other power than that which is Divine gave him

existence. While in this spirit Love cannot rule him. If he comes to the light of Christ he will realize this state of hatred, and that the remedy is given in the words, "Ye must be born again."

"If we love one another, God dwelleth in us, and his love is perfected in us."¹ It is not of ourselves that we love our neighbor, but through Christ's spirit which he gives us; as purely as He gives it, so purely should we give of the same spirit to all mankind. "Seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently; being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."²

All love is of God, but much that is called love is really selfishness or lust. "Love not the world, neither the things that are in the world. If any man love the world, the love

¹ I. John. IV. 12. ² I. Peter. I. 22-23.

of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.”¹ The fallen affection here referred to leads man to trust in earthly instead of heavenly things; in that state his love is false, and he delights in sin. Through the disobedience of Adam and Eve he became lost in selfishness, and only by obedience to Christ’s commands can he know God, who is Love.

“God is just.” If Divine justice rule us we shall love all mankind alike, and realize that what we previously called degrees of love for others, were but degrees of indebtedness for what we had received from them. The more we permit the Divine love to control us, the more we shall understand that our affectional state is, and must be, the same toward all. God is unchangeable; therefore when His kingdom, which is Love, is established within us, we shall not love some and

¹ I. John. 15-16.

hate others, for we cannot serve two masters. If the love of God rules us, we shall give it to all mankind without respect of persons; then shall we be His servants. "Freely ye have received, freely give."

From man's darkened state, in which the soul is warped by selfishness, comes that perverted affection which makes him desirous of receiving rather than of giving happiness. If he expects happiness to depend upon what is received here or hereafter disappointment must follow, for Divine love, which gives without expectation of return, is not in him. If this love rules him, his hopes of happiness will consist in the desire of service; "His servants shall serve Him."

"Charity (love) seeketh not her own;" that soul is in harmony with God from which the rays of His love are reflected toward humanity. Christ said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto to me."¹

¹ Matt. XXV. 40.

To be the sons of God we must be ruled by the truth of love, that is, by a desire to give to others with no expectation of return ; then shall we receive power to labor for their salvation. “ For if ye love them that love you, what reward have ye ? do not even the publicans the same ? ”¹

¹ Matt. V. 46.

CHAPTER X.

ILLUSTRATIONS.



“Thy faith hath made the whole.”—MATT. IX. 23.

X.

ILLUSTRATIONS.*



“Thy faith hath made the whole.”—MATT. IX. 22.

WHEN Miss K, who had been an invalid for many years, became my patient, her legs were so paralyzed that for five years she had been unable to walk. She was told that her disease was caused by the condemnation of sexual desire. She admitted that while under an engagement of marriage, becoming con-

*The following illustrations of the healing of the body are not given with the assumption that the souls also have been redeemed. The physical change is evident, but that of the soul is known only to Him who “searcheth the reins and hearts” of all men.

scious of sexual desire, she had condemned it, thinking it wrong, and had prayed for its annihilation. Her prayer was granted, and the life force of the body became so enfeebled that it could not move the lower limbs. The upper part of the body alone possessed sufficient life to be active, because she had bestowed upon that part "more abundant honor." I told her she needed a physician who believed in Christ. She said she had employed *twenty-eight* physicians, that several of them were Christians, and that all her religious instructors had told her to look to Christ for health—but He had not seen fit to restore it. I assured her the want of fitness was in herself, that she had looked to Christ to bless the means used for the restoration of health, which was putting faith in medicine, not in Christ; if He is not first, He is nothing; that a condemnatory spirit turned the gift of life into death, and disease would be her lot, until she should desire the forgiveness that works by love for

all her sinful desires and deeds. She thought sexual desire in the unmarried was sinful. I told her it was so in both the married and the unmarried, until Christ redeemed and cleansed it from lust ; and that she must ask of Him its restoration. She wished to know what she should do with it. "Return thanks to Christ for it, and desire Him to keep it from temptation."

She had been troubled for several years with leucorrhœa caused by her condemnation of sexual life ; this had turned the healthy moisture of the vagina into a diseased secretion. She was told that she must desire forgiveness for having condemned the moisture which accompanied sexual feeling. She believed this, and the leucorrhœa was cured in a few days. Depending on Christ for forgiveness, with the desire to be in harmony with His spirit in regard to sexual life and its effects, has been the means of the cure of this disease in hundreds of similar cases.

Through looking to Christ her sexual life

was restored, and in three weeks she was able to walk; but she remained with me for more than a year, to be cured of a pain in her side and back, which physicians had told her was caused by an internal tumor, which, however, I believe did not exist. Her friends at last became discouraged, and her brother wrote that he did not believe any physician could cure her entirely. This I told her was true; that she needed to bestow more abundant honor, love, and reverence upon her sexual life. She replied, as she had repeatedly, that she did reverence and love that life, and I as often affirmed that she did not. She begged me to write to her brother, and request him to allow her to remain with me longer. I would not accede to her wish, but told her she had already remained too long, with her unbelief; and that if she would commit her sexual life to Christ in love and reverence, for its redemption, she would be healed. For three days she was very unhappy, weeping most of the time,

and imploring me to plead with her brother to allow her to prolong her stay. After the third day she gave up all hope of persuading me to yield to her request, and retired at night in perfect despair. She soon fell asleep, and did not awake until morning, when she was astonished to find herself well. She then acknowledged that she never loved and reverenced her sexual life before.

The leading desire of her heart was for the healing of her body, and when she surrendered her whole will, Christ granted her desire. If she had desired the salvation of her soul, as well as the healing of her body, both would have been granted. She remained six weeks to be satisfied that her cure was permanent, and enjoyed perfect health,—which still continues.

After her recovery she heard a bishop preach upon the cross of Christ, which for some, he said, was to live in a diseased body. According to this doctrine, a very sinful deed had been committed in teaching her to seek

the restoration of her sexual life, and the forgiveness of her sinful thoughts and deeds, that Christ might heal her,—thus taking His cross from her. But she said she now believed the cause of her disease was her condemnatory spirit toward the sexual life which her Creator had given her, and that if she had reverenced and loved it, she would never have been sick. She could no longer believe that to live in a diseased body had been the cross of Christ for her to bear.

The cross of Christ is love for our enemies, that is, love in its Divine sense, which is of God, and possesses Almighty power, so that no contact with evil can contaminate it. The command to love our enemies,—the worst enemy we have being sin within ourselves,—implies that we have also forgiveness for ourselves, accompanied by love for our past sinful deeds, that they may be redeemed.

Miss L. came to me from a water-cure at

which she had been treated for uterine disease, and a slight paralysis of the right arm. She said she had gone to the water-cure without the approbation of her parents. I told her there was no hope for her while she had the disposition to disobey her parents; that disobedience from early childhood was the cause of her disease, and while controlled by that spirit no power could heal her. She wished to remain with me, and was very anxious that I should assist her in writing a letter to her father, which would induce him to allow her to do so. I consented on the condition that she should write according to my dictation;—she must ask the forgiveness of her parents for having disobeyed them, and say that she was now ready and anxious to do their bidding. She was fearful if she wrote in this manner, her parents would require her to return home. I assured her that I should not permit her to remain unless they consented, but she might say she would like to do so, with their approbation,

not otherwise. She wrote as directed, and received permission to remain until cured.

She was filled with condemnation toward the opposite sex, and was taught the necessity of forgiveness before she could be healed. The paralysis was caused by bad temper, which would be aroused by very slight provocations. She had no uterine disease, and could ride and walk a long distance. The more she exercised the stronger she became, because she did it in a spirit of obedience, and in three weeks she went home well. This was the first time in her life she had ever willingly obeyed.

This case is given to show parents the necessity of obedience, and the importance of maintaining good government in the family.

Miss M., when placed under my care, had been treated eight years for spinal disease, by the best physicians in her vicinity. I told her that her spine was not diseased, but that

the pain was caused by the action of her will to suppress sexual life. She said she had tried to suppress her sexual life because of the disgust she felt on reading in a religious paper that it was not safe for any clergyman to attempt to reform abandoned women, for in association with them he would be liable to fall. The thought that humanity possessed an evil propensity of such strength that even clergymen were liable to fall, was terrible to her ; she thought sexual life was such a curse that no one was safe who possessed it, and that it should be resisted to the very last. Her bitter feeling had a crushing effect upon her system, and was the insidious cause of what was termed spinal disease. She was told that if she would look to Christ to restore and redeem her sexual life, she would have sufficient strength to walk up the neighboring mountain. She saw she had not regarded sexual life, as a gift from her Creator, and through a reconciliation to it her health was soon restored.

A few months afterward she consulted me in regard to leucorrhœa. I told her that she was vexed with herself again. This she denied, saying she was very thankful for her sexual life, and trusted it to Christ ; but was afraid she would lose it, and become sick once more. “ What ! you trust your life to the Lord, and are afraid He cannot keep it for you ? ” She saw that her fear was distrust, and in two weeks wrote to me that she was well.

I have had many cases of persons who have been treated for spinal disease by eminent physicians. Their sufferings are caused by disgust for, and the effort to suppress sexual life. When the patient becomes thankful for the gift of life, and trusts Christ as its keeper, the warfare ceases, and all symptoms of spinal disease pass away.

Miss N. was a delicate child, and by the advice of physicians was kept much in the open air, and practised gymnastics and other

exercises,—but without apparent benefit to her strength. At the age of seventeen, while attending school, she was attacked with pain in her back and head. Soon after reaching home she had congestion of the lungs; from this time she was unable to sit up, and lost the use of her limbs.

The pain in her back was called spinal irritation. Many eminent physicians were consulted, but none of them gave any encouragement; some thought she had spinal curvature, and would never be able to walk. During the following four months she grew weaker, and lost all power to move or to speak, even in a whisper. She had taken no nourishment for twelve days previous to the time I visited her. I saw that her prostration was caused by the suppression of sexual life by the will, and advised that she should be placed under my care, because there seemed hope that she could be led to look to Christ for the restoration of that life.

Soon after she left home her aunt met one

of her physicians, who asked how the young lady was. The aunt replied, "She is gone." The doctor said he did not think she would live long, but had not expected her to die so soon.

I told Miss N. that she had considered her intellect God-given, but had despised her sexual nature; that God had made all parts of the body equally pure, and she sinned every time she thought of sex with shame; and that the cause of her illness was the false feeling in which she had been educated. She had thought her condition the effect of excessive study, but admitted that the influence attending her education had led her to despise everything pertaining to her sexual nature.

When she realized the truth of what I taught her, and gave "more abundant honor to that part which lacked," looking to Christ for the redemption of sexual life, she began to recover. She has been well for the past six years.

Miss O. inherited a delicate constitution, and suffered much during childhood from headache, sleeplessness, and nervous fears. At the age of four she taught herself to read, and at sixteen graduated from school with honor. She gloried in her intellectual ability as it developed, and neglecting the usual occupations of youth, pursued her studies with an intensity which consumed her physical strength; the result was severe pain in the back, which her physicians defined as "spinal irritation." Subsequently her disease was called "spinal neuralgia," and with this she had chronic inflammation and displacement of the uterus.

For several years she received homeopathic, hydropathic and allopathic treatment, but with constantly increasing suffering. At length she submitted to an operation for the removal of the coccygeal vertebræ; but even this afforded no relief. During the three following years, she was constantly confined to her bed with augmented pain. At the

end of this time she was placed under my care in an extremely emaciated condition. Her physicians had all acknowledged their inability to help her, and her friends said they brought her to me as the last resort.

I told her that her physical condition was the direct result of her mistaken ideas; that she had all her life gloried in intellect, had felt only disgust for her body, and, as a consequence, had no sexual life; that her only hope of health was in seeking the restoration of sexual life from Christ. She would not believe, until, humbled by the prospect of failure in finding health, she became willing to receive Christ's teachings. She then began to recover, and became entirely well. She said that through this change in her feelings, came her first experience of light and peace, although she had previously thought herself a Christian.

It is now several years since this change occurred, and she has gained steadily in physical strength.

The following case of Miss P. illustrates the healing influence of looking to Christ for sexual redemption.

At seventeen she was attacked with dyspepsia, and grew thin, pale, and weak. Uterine disease supervened, and lasted thirteen years. During that time she had the usual medical treatment, but with less and less benefit, until finally it ceased to afford any relief.

When she became my patient, she was told that her prayer for the annihilation of sexual feeling was the cause of her long illness, that unless she changed her desire, and sought the restoration of sexual life from its Giver, all human efforts to restore her would fail. She said she had prided herself on being free from all consciousness of sexual life, and admitted that her whole nature had rebelled against having children. For three months, although most of the time she realized she was wrong, she retained this spirit of opposition, which I think was in-

herited. When she yielded to her convictions, she was astonished to find herself well. I objected to her going home at once, because I thought she did not yet truly love and reverence her sexual life, but she would not heed my counsel.

Two years afterward she returned in a worse condition than at first. She then remained six months, and was exhorted to commit herself to Christ for the salvation of soul and body, yet she received no benefit. After leaving me, she was encouraged by a lady who had recovered while under my care, to put her trust in Christ. This lady believed that no human power could help the sick woman, but if she would come into harmony with Christ, and fully trust Him, He would heal her.

Nearly another year passed, when, being very sick, she yielded in a degree, and commenced to improve slowly until she fully believed Christ would heal her, then she recovered as suddenly as when first under

my care. She visited me soon afterward, and said she had again been healed through believing Christ to be the Giver of life. She is still in the enjoyment of health.

Miss Q. was never vigorous, and during early childhood was easily fatigued. Excitement invariably produced sick-headache. When about eight years of age, she began to suffer from pain in side and back. The pain increased, and was attributed to her growth, but did not disappear when she attained it.

After suffering many years from neuralgia, and finding the usual remedies give but temporary relief, she consulted an eminent physician, who treated her for inflammation of the uterus and ovary. After having been pronounced cured, she was surprised to find that the neuralgic pains continued. Upon asking for an explanation, she was informed that she would probably suffer from neuralgia all through life, and that her constitution required an occasional tonic.

Four years after this time she became my patient. She told me she had been vainly endeavoring to believe her suffering was appointed by God to teach her patience, but that she had no submission to His will, having used every means possible for the restoration of health. She was shown the inconsistency in the belief that she could learn patience by illness, while making an unceasing effort to gain health. She was also told that her will was in opposition to God's, for she had rebelled against His manner of creating the human race, and especially against the functions of womanhood; her mind had suppressed sexual feeling, and her body had become enfeebled in consequence. When she asked if any organs were displeased, I told her there would be no displeasure when there was sexual life, and reverence for it. I also assured her that menstruation was not an exhaustive process, and that exercise was beneficial, rather than injurious, during the performance of that

function, if the wisdom of God in creating it was gratefully acknowledged.

She at length perceived that He whose wisdom had created all the functions had power to preserve them, and realized that her efforts to repress sexual feeling had been distrust of its Creator. A grateful acknowledgement of His gift, and a belief that it could be redeemed, gave an increase of its power. She soon found that the pain in her side and back was lessening, and the neuralgia disappearing. The fear which had been instilled in regard to exercise during menstruation was overcome, and she could walk five miles with as much ease as at any other time.

Wishing to show the conflict through which many patients pass, before accepting the belief that Christ will heal them through the restoration of sexual feeling, the conclusion of this statement is given as Miss Q. expresses it:

“My nature being intense, I was greatly

affected by the circumstances surrounding my life. At times my nervousness seemed to be overcome, then something would occur in opposition to my desires,—it might be but the expression of some sentiment that differed from mine,—and I again became restless and unhappy. When the fault was discovered in myself, I prayed in agony of soul for faith and forgiveness, but, as I afterward saw, without trust, and in a self-condemnatory spirit. At length I realized that, though nominally a Christian, I lacked the spirit of a disciple of Christ in being excited by opposition to my views. I saw also that I had limited His power, by disbelieving He would heal the sick now, as while on earth; and that my intensely emotional nature was the result of rebellion against my Creator's will in giving me sexual life, and caused the restlessness and feverishness from which I suffered. I desired peace, but did not obtain it, and my nervousness continued. I was frequently much distressed, and very im-
pa-

tient, because of my emotional tendency. The doctor taught me to desire of Christ a forgiving spirit toward myself, to be patient with my faults, and trust them to Christ for redemption. I had before attained the belief that my Creator could take care of every part of my organization, but I failed to trust my soul to Him.

“ The doctor, having become discouraged, advised me to leave him, as he thought in the performance of active duties, I might be kept from dwelling upon my failures, and in serving others, be led to trust myself more fully to Christ. After hearing this opinion I wept almost constantly for two days and nights. I was aware that my wilfulness in some way was the only hindrance to my reception of Christ. His promises I mentally believed were for me, as for others, but in my soul there was no response. I was in spiritual dearth, and hungered for that which would satisfy the craving of my soul.

“ On the following Sunday, while listening

to the doctor's exposition of the first ten verses of the seventeenth chapter of Luke, I was led to realize that increase of faith is granted only after faithful service, and that instead of obeying Christ, I had erected a spiritual and physical standard which I had determined to attain. I saw clearly that I should desire only to know Christ's will, and gladly obey it, leaving all the results with Him. With this belief came peace and health.

“For several years I have been engaged in duties involving much physical exertion, and I am happy in the ability to perform them.”

CHAPTER XI.

THE WORD “HEART.”



DR. JENNINGS' BIBLICAL EXPLANATIONS OF ITS FUNCTIONS
CONSIDERED.

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In your columns of January 15 I find an account of the sermon delivered in the First Presbyterian Church of your city by the Rev. Isaac Jennings, Jr., wherein he claims the heart to be the seat of life, as well as origin of all the issues of life, taking as his text Prov. 4:23. “Keep thy heart with all diligence, for out of it are the issues of life.” You inform us that: “The speaker, in treating the subject, first spoke of the heart anatomically, as one of the seats of life, if not the seat thereof.” * * * * “It was the heart which directed a man's course of action and his faith through life.” * *

"Out of it were the issues of life," &c., &c., he ascribing to the word heart, evidently, the meaning attached to it in the 19th century.

Permit me to remind Mr. Jennings that this proverb of Solomon's was written about a thousand years B. C., fully twenty-six hundred years before anything whatever was known as to the heart he refers to, or its functions. It was not until 1619 A. D. that Harvey made his important discovery of the circulation of the blood by the heart. Clearly then the word, since it was in use prior to that time, must have had a different meaning attached. This fact necessitates some thorough and careful study, if we would arrive at an accurate definition for ourselves.

First. Let us determine about this word "issue," relating to the heart, or life. Take up Webster, and see Issue, 4th definition, where he defines the word evidently, in this connection. What is it? Offspring—"prog-

eny," and he sustains himself in this position by reference to II Kings 20:18. "And of thy sons that shall issue from thee, which thou shalt beget." Here is at once a complete overthrow of Mr. Jennings' theory that it is the heart that circulates the blood out of which come the issues of life.

Refer next to Deut. 10:16. "Circumcise, therefore, the foreskin of your heart." Deut. 30:6. "And the Lord thy God will circumcise thy heart." Jer. 4:4. "Circumcise yourselves to the Lord and take away the foreskin of your heart." In Matt. 15:19, Christ tells us that "out of the heart proceed evil thoughts, murders, adulteries, fornications," etc. In Matt. 5:27, 28, He says: "Ye have heard that it was said by them of old time, 'Thou shalt not commit adultery.' But I say unto you that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart."

Now, as to keeping this heart pure, St. Paul tells us in I Cor. 12:23, 24: "Those

members of the body which we think to be less honorable, upon these we bestow more abundant honor, and our uncomely parts have more abundant comeliness. For our comely parts have no need; but God hath tempered the body together, having given more abundant honor to that part which lacked." In keeping the heart "with diligence," by loving and reverencing sexual life, kingdoms and empires have ascended. It was only when they lost that love and reverence, and went down in lust, that Greece and Rome fell. It was 500 years after the foundation of Rome before the first divorce was obtained. They must indeed, have kept their hearts "with diligence," and there must have been many true-hearted Cornelias whose children were their "jewels and ornaments,"

If Mr. Jennings' "anatomical" explanation of the heart and its functions, as deduced from his text, be the true exposition of the heart and issues of life. the revelation

of the rite of circumcision by God to Abraham, was in direct violation of his own command, "Thou shalt not kill." The words of man may change their meaning, but "the word of our God shall stand forever."

CHAPTER XII.

THE DIVINE GOVERNMENT IN
MARRIAGE.

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In thinking of this all-important subject —The Divine Government in Marriage—there seems so much for me to say that one idea almost crowds out the other.

During the past twenty-seven years I have realized, most deeply, that the wife's false ideas of marriage have been the source of her woes, her tribulations, and her disseses; I have also realized that a true idea of marriage, the holiest appointment of her Creator, would bring her back again to peace, to joy, and to health. As it now is, whatever goes wrong between husband and wife, is usually attributed by each to be the

fault of the other, and in that spirit of condemnation there surely is nothing but suffering. In Bryant's Homer's Iliad (Book I) we find an illustration of the obedience of Juno to Jupiter, through which she became "the mistress of the golden throne," from which we can learn a valuable lesson. Homer lived 850 B. C., and in that age a poet was regarded as a prophet and a wise man ; and certainly in this poem there is a deep lesson for us if we will but heed it. He represents the silver-footed Thetis, the daughter of "the gray Ancient of the Deep," pleading with Jupiter for the life of her son, and Juno, believing they are plotting something of which she has no knowledge, complains to Jupiter. He tells her that whatever plans he can make known to Gods or mortals she shall know, but when he forms designs apart from all the Gods, she must not presume to question him nor pry into his plans. She expresses fear that the silver-footed Thetis has overpersuaded him,

at which Jupiter commands her to sit down in silence and obey. The poet then introduces Vulcan, Juno's son, who pleads with her to obey his father, lest the feast be spoiled and trouble come upon them all; referring also to a former time when he had sympathized with her and so angered Jupiter that he had flung him o'er the battlements of heaven. Juno yielded to the pleadings of Vulcan and drank of "the round cup of double form sweet nectar from the jar." The feast went on until the all-glorious sun was down, then "Each to his sleeping place betook himself; Jupiter went also to his couch,

"And there, beside him, slept the white-armed queen Juno, the mistress of the golden throne."

"All other deities, all mortal men,
Tamers of war-steeds, slept the whole night through."

The golden throne is of a mythological origin. On the coast of Coromandel, in Hindoostan, there was in the beginning of this century, and for aught I know may still

be, the ruins of a most beautiful temple. In the smallest of its chapels was a chair plated with gold, screened by a curtain of purple silk ; on this chair the pious Brahmins believed was seated the omnipresent immaterial Brahm, the supreme god of the Hindoos, although as invisible as the air itself. The golden throne represents the highest spiritual purity attainable in this world or the next. The pious Brahmin expects to be absorbed into this almighty good when he dies. There is no evil in his idea of Brahm as there is in the Greek idea of God—Theos, (according to the definition of that word by Homer), the author of all good and evil events of life. The golden throne well represents the gift of the Holy Spirit of obedient wives, making them spiritual help-mates to their husbands ; when the wife becomes mistress of the golden throne she always rules her husband with Divine power. What is this rule or government ? Its influence is a thousand times greater than the

husband's. It is appointed of God that through her obedience to her husband she may attain to the liberty of love, even as He appointed that the husband should rule by decision. Ruskin, in speaking of the marriage relation, says of the wife, "In his house shall be servant, but in his heart she is queen." There is no servitude if in her heart she loves him. According to Ruskin, her husband by his judgment should be the ruling power, and the wife through submission to him becomes the recipient of Divine wisdom, thus becoming his spiritual guide. The moment a wife in judgment begins to rule over her husband she gets into darkness, and cannot lead in that which is spiritual. A gentleman once said to me that "wives wanted to have their own way, and have their husbands give into them in everything"—adding, "if a man does not rule his own household, he cannot rule anywhere, and when he undertakes to transact

business with other men they just clean him out."

When Jupiter commanded Juno to sit in silence, "all the gods were inly grieved." If such a thing should happen in these days there would be enough tears shed to put out the fire which the Adventists think will destroy the world. Think of the power Juno obtained over Jupiter in being silent—she drank of "the cup of double form." This symbolizes the wife's being filled with Divine power and her influence over her husband to be by Divine appointment his joyous service, and in that service is found his greatest happiness. He will be a noble man among men. Why? Because he has a loyal wife at home, and he will be as loyal and fight as nobly and gallantly for her as ever a knight of old fought for his lady love. The influence of such a wife is divine. Woman is spoken of as wisdom—that is, she receives Divine wisdom more than man, and if she gives this to him it will bring

forth fruit sixty fold—an hundred fold ; yes, a thousand fold, to her own good. When a wife yields to her husband Christ rules him through her spirit of obedience. Why is this ? It is one of the mysteries we know but little about. It is the Holy Spirit ruling in the wife, and diffused from her to him ; it will be so manifest that he will be known of all men. The superiority of the government of the wife over the husband's is given to the wife by the Holy Spirit, and is therefore a spiritual government. I will illustrate this by an incident: A young man, who spent much of his time in gambling, was married, and for a time he and his wife led a gay life. The wife became converted, while he kept on in his evil ways. One night, after gambling with several of his companions until two o'clock, he proposed going home, one of his companions said: "I shall have no peace when I get home, for my wife will do nothing but scold." "Then," said the first, "I can go home and take you all with me, and

my wife will get up and prepare supper for us without one unkind word." They all doubted him, but he offered a wager that it could be done, which was accepted, they going home with him, first stipulating that he should not go into the room where she was, but that the conversation should be carried on where all might hear it. To this he agreed, going to the house and walking in, the door being unlocked. He called to his wife that he had brought some friends home with him, and they would like some supper. She immediately arose and prepared supper for them as expeditiously as possible, without one cross word or look. One of the company asked her how she could do such a thing so pleasantly, to which she replied that once she had been as gay as her husband, but had found there was a better way to live, and that if she wished to have any influence for good over him, she must ever be obedient to his wishes. The desired effect was attained, for he afterward reformed and be-

came an earnest Christian, a good husband and citizen. Now this women did ascend the golden throne; the victory was given her, not because she was wiser than her husband, but because she drank of the “cup of double form” of Divine wisdom.

Allow me to bring before your imagination the way lovers keep their accounts with each other, and I refer as much to the married as to the unmarried. If I am correct, it is a very large book, and full of charges of the one against the other. It reads: My wife, or my husband, or my intended is indebted to me for thousands, perhaps millions on millions of love. The amount which each feels is due them by the other is very large, and full pay and compound interest are expected to be given them. They marry expecting to get it all. Suppose the accounts balance, what is there for either to expect? I once asked a young lady who had just finished a letter to her intended, if she had “sent lots of love in

that letter?" "Oh," said she, "I do not send him any more than he sends me." "Well," I said, "if you send him just what he sends you where is there any love of your own in the matter? If he sends you his love, and you use what you want of it and then send it back to him, I should think it would be rather stale." This is the way in which the best men and women lay the foundation for domestic ruin and misery which I cannot describe. This is not love at all, but selfishness of the deepest dye, for it extends only to our own happiness; the idea of happiness should be to give happiness, instead of seeking to receive all that we can. In spiritual things we should give all we possess; this is the side on which we fail, and why? Because inherited selfishness rules in us. When a couple are ruled by this selfishness they become dissatisfied with each other, and often appeal to the court for the money value of their loss, or for a divorce. We often read about broken hearts

because of disappointments in love; love never breaks any hearts; selfishness does that, because it cannot get what it wants. It is this love of getting great things that hurts us so; the idea of giving happiness to any human soul should make us happy; the desire to make another happy makes us strong instead of weak.

The book of love should read: I am indebted to my intended, or to my husband, or to my wife, a thousand million fold, and I will give all that is in my power to give, expecting nothing in return. When we feel indebted to each other we will think of heaven as a state where we give that Divine love to all humanity. In Christ, love is boundless and endless; freely it is given to us. All that is required of us is to give it away, "a pure river of water of life, clear as crystal."

The true theory of love is that each should feel indebted to the other, and to pay the debt each should do all in his or her power

to add to the happiness of the other. Each should seek to fill well his or her own sphere, neither desiring to fill the place of the other. Woman is the most ennobling gift of God to man, and so is man to woman. A husband must feel that all he has will be required to pay the debt of love which his wife has kindled in him; he is indebted to her, and she to him, if they keep their accounts as they ought, and each will desire to pay the debt of love.

I do not believe that the Almighty intended that wives should make all the sacrifices. "Sacrifice for love's sake" can never exist in thought or feeling where there is Divine government in marriage. After its attainment there is no sacrifice, slavery or bondage for either. Then the wife will obey her husband because she loves him, and she will become his spiritual helpmate. This she cannot reach except through Divine government in the Apostolic sense

when both "will stand fast in the liberty wherewith Christ has made" them "free."

Where Divine government is, each lives to make the other happy, not "for love's sake," in the usual acceptation of the term, which is to get and not to give.

Pope says "Love on earth is an endless sigh." So it is, as "love" is generally understood.

The Divine command, "Wives obey your husbands," if kept in love would make them both recipients of that love of Christ which expects nothing in return, and the more they give each other the more will they both receive from Him.

I have treated chronic diseases of women for thirty-six years; consequently I have heard much, both from the married and unmarried, of what women had to sacrifice in marriage. The truth of this I do not deny, as marriage now is. The recovery of their health depends upon their belief that mar-

riage is a Divine institution, in which there is no sacrifice, because "love never faileth."

Marriage is often spoken of in the Bible as the type of heaven. Where love reigns between husband and wife there is peace and happiness ; the husband in love, exercising his judgment for both, nothing adds more to his happiness than seeking to add to the happiness of his wife ; and through the wife's obedience he becomes her willing servant, feeling it is no bondage for him. He is happy in doing to the utmost all that he can do for her, because she has sown in him love. Man will always follow where woman leads in love, she was first in the transgression, so she must be first in the return.

A few months since I read an article from "The Continent," entitled "The Statute of Limitation," in which the excesses in the marital relation were deplored, and the wish expressed that there might be a statute of limitation to prevent all such excesses. The

true remedy is found in the words of St. Paul, "Wives, submit yourselves unto your husbands as unto the Lord." Should every wife, in essence and in heart, follow these words of St. Paul, she would become the queen and "mistress of the golden throne" in her husband's affection. If a wife yields her sexual nature to her husband, with deep reverence for that life in herself and in him, believing it is God-given and holy, she will have no disgust for him in this respect, and the Lord will give unto her and her husband rest and peace. I know from the testimony of those who have been ruled by this belief that this is true ; but it is difficult to make others believe it, for most wives and many husbands seem by their own condition to be prepared to join in the wish expressed by the writer of the article referred to, that there might be a statute of limitation that would subject the baser part of our natures to the better part.

A lady who had been my patient, and to

whom I had taught the doctrine that a wife should yield herself unto her husband as unto the Lord, was told by her husband shortly after her return home that she had cured him of all lustful thoughts toward woman. Her yielding to him had wrought this great change in him. The deep-spiritual change in her had made a Divine statute of limitation. Another lady complained of the excessive demands of her husband. I told her through Divine submission to her husband the Lord would give her power over all his excesses. Through her he would receive rest, and her body would be full of health. The first time I met her after her return home she told me he was greatly changed, and that when she asked him what had come over him, "Oh," he replied, "I know now that you are all mine, what you are is better than anything you can do for me, I am happy and contented." His happiness came from his Creator, because his wife submitted herself to him, "as unto the Lord."

A widower, a clergyman, was deplored his own high state of passion, saying he did not believe a wife could satisfy his desires. I said to him: "You had a wife who despised that nature in you," which he said was true. I told him I hoped the one he soon expected to marry would be a true wife unto him as unto the Lord. Soon after he was married he told me that my hopes for him had been fulfilled, that he was at rest, and happy, and acknowledged it all as the work of the Lord.

A lady told me that a friend had complained to her of her husband's excesses and crabbedness. I told her to tell this wife that if in the earnest purpose of her heart she yielded to her husband, she would cure him of these traits. She gave her my advice, and one day soon after, was surprised by the sudden exclamation of her friend, "Where did Dr. Ingersoll get his wisdom? You know how he advised me through you to submit myself unto my husband as unto

the Lord, and now that I have followed his advice, no better husband than mine can be found. I dare not express a wish for only what I positively need, for I no sooner do so than it is gratified, no matter how trivial it may be." Yes, through her submission there was a great change wrought in her husband.

St. Paul knew the truth contained in this divinely appointed law: "Wives submit yourselves unto your husbands as unto the Lord."

The greatest obstacle in the way of Divine government is the spirit of condemnation in husband and wife for the short comings and faults of the other. This dust of ill feeling that creeps into the social life makes marriage a torment instead of a heaven—it is the little foxes which steal in and spoil the vines.

The Romans had a goddess, Viriplaca, "who presided over the peace of families, whence her name, (virum placare.) If any

quarrel happened between a man and his wife, they generally repaired to the temple of the goddess, which was erected on the Palatine mount, and came back reconciled." [Lempriere's Class. Dict.] Here it was that Plutarch and his wife after domestic trouble sacrificed a goat, and returned to their home in peace. There was something Divine in this faith which brought about a reconciliation, closed up their troubles, shutting down upon the past. It would seem that the forgiveness that works by love, was the essence of this faith which brought peace and harmony into the household.

Judgment and condemnation cannot exist together, for true judgment is forgiveness, having for its essence or living principle, *love*. The only judgment Christ has for us is that which works by love for the redemption of our sins. If the judgment a husband or wife has for the other is of forgiveness, there will be for them a heaven on earth, a heaven begun here that will never end. In

the desire to be forgiving to each other, Christ will ever be present with them, "for there is now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.





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